



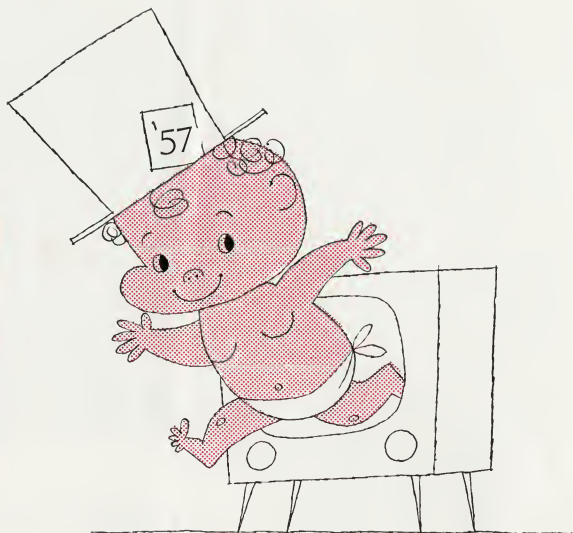
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in the Wasatch Mountains

JANUARY 1957

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Exploring the Universe



by Dr. Franklin S. Harris, Jr.

THE DEVELOPMENT of new varieties of plants for farm crops takes a minimum of 10 and often 15 years of painstaking breeding research in which thousands of plants are grown and discarded. At the Utah Agricultural Experiment Station, co-operating with the United States Department of Agriculture, 1,600 barley crosses have been made during the past 27 years, from which the fourth new variety has just been released. The previous three, Velvon, Bonneville, and Guster, are among the first ten varieties in total amount of certified foundation seed in the United States. The new variety, Alpine, is a winter barley selected for winter-hardiness which yields more than other varieties on both dry and irrigated land.

A 15-POUND albacore tuna was tagged 1,300 miles north of Hawaii on October 5, 1954, by the US Fish and Wildlife Service. It was recaptured 471 days later 2,370 miles away near Japan, grown to 40 pounds.

MANY of the earliest telescopes had tubes made of vellum instead of metal. Vellum is a fine type of parchment made from the skins of calves, lambs, or kids.

THE NATURALIST Konrad Z. Lorenz has called attention to the observation that birds raised singly by hand tend to regard human beings, and human beings only as their friends. Birds raised during youth in isolation from others of their species may have this attachment formed for other types of birds or even animals. A white peacock of the Schoenbrunn Zoo in Vienna, Austria, was left as the only survivor of a brood in cold weather. As a result of being placed in the warm reptile house with the giant tortoises, the peacock for the rest of its life ignored peacocks and was interested only in tortoises.

THE INLAND waterways of the United States now carry about twice as much freight as the Great Lakes.

JANUARY 1957

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THESE TIMES

Overture for the Second Inaugural

by Dr. G. Homer Durban

VICE PRESIDENT, UNIVERSITY OF UTAH

MR. EISENHOWER FACES a new world, politically speaking, for his second inaugural. The bipolar world of the USSR and the USA, despite their strength, now appears less imposing than formerly. The United Nations has emerged as a factor of new importance. The so-called "Afro-Asian" bloc has gained prominence. Meanwhile Europe, particularly the United Kingdom and France, has suffered loss of prestige.

The Soviet Situation

Russia is having a time of troubles. The ability of Polish government to show some independence of Moscow, and Hungary's failure in the same direction, have electrified the world. The price for keeping the lid on Hungary was to fracture the communist parties of western Europe. Some commentators viewed the crushing of Imre Nagy's government and the Budapest revolt in November 1956 as marking the "end of communism." This is superficial and misleading. However they may mark the end of Russian leadership in appealing to the distressed and down-trodden. The heroes of Budapest have not died in vain. The Russian thrust into the Middle East, Soviet support for Nasser and Syria, indicates however, that the long-range interests of Russian power have not modified. What Russia has lost by way of communist prestige can be more than recouped if control of the world's oil is gained.

Oil and Water in the Middle East

As time goes on, the importance of Arabian oil and the water of Suez vastly increases.

To control the waters of Suez is to have some influence throughout the great land mass Sir Halford Mackinder, the British geographer, once called "the world island," consisting of Europe, Asia, and Africa. There, most of humanity dwell.

Western Europe produces only 7 percent of the oil it consumes. For a decade the United States, at high cost and with painstaking care, has tried to prevent disruption of the oil supply of Europe,

70 to 80 percent of which comes through Syrian pipelines or the Suez Canal. To save and preserve access of the free world to this oil (among other things), Harry Truman produced the Greek-Turkish aid program of 1946, the "Truman Doctrine" of 1947, the Marshall Plan of 1948, and finally, NATO. Now after ten years, Suez is closed and must be reopened; the Syrian pipelines are severed and have to be rebuilt. Not only is the western European economy without oil, but NATO will also require guarantees from the wells (not inexhaustible) of the new world and the USA. Meanwhile President Nasser of Egypt and an aggressive clique in Syria appear to be admitting Soviet force and influence into the Middle East as factors in controlling both the oil and strategic waterway.

The United Nations

In the closing days of 1956 the UN came into new dimensions. The occasional lineup of the US and the USSR on the same side of resolutions was only incidental to fundamental charges in the evolution of the body. First in significance was the decline of the Security Council and the elevation to prominence of the 79-member General Assembly. This was due in large part to Dean Acheson's effort some years ago to secure the adoption of a UN procedure whereby the Assembly could take jurisdiction of a matter threatening the peace (when the Security Council was immobilized by the veto). The Acheson "Uniting for Peace" resolution, so-called, was designed to permit the UN to go on when Russia stalled the Security Council. The procedure received its first important use in the instance of British and French vetoes and against the best friends and allies of the US. It is more than curious to note that this circumstance hasn't seemed to bother the American people or their editors. Principle seems to override friendship—something different in power-politics. The resolution of November 24, 1956, for example, calling upon Britain, France, and Israel to withdraw from Egypt, was adopted by a vote of 63 to

(Continued on page 58)

THE IMPROVEMENT ERA

Rich Reading Experiences...

Eternal Quest

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Rich, warm, soul-stirring experiences of Elder Brown during both war and peace are related in picturesque language sure to interest all who read this new volume. Also contains many of his choicest discourses including his "Rational Faith" series. \$3.50

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Lehi in the Desert

By Hugh Nibley

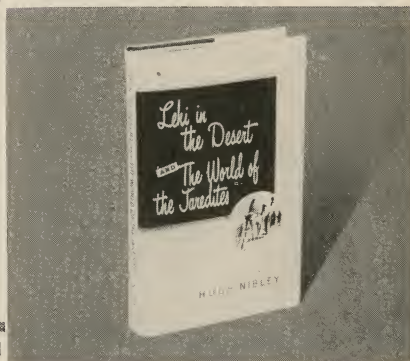
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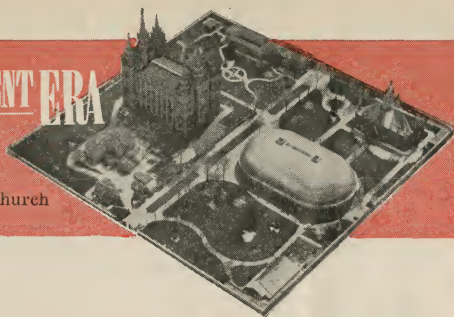
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JANUARY 1957

The IMPROVEMENT ERA

The Voice of the Church



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THE COVER

The breath-taking winter beauty of the Wasatch Mountains was captured by Hal Romel Studios for the Era. The photo shows Mt. Millicent as seen from Brighton.

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On the Bookrack

THE HISTORY OF A VALLEY

(Cache Valley, Utah-Idaho)
(Dr. Joel E. Ricks, Editor; Everett L. Cooley, Associate Editor. Cache Valley Centennial Commission, Logan, Utah. 1956.)

THIS VOLUME, a series of essays written by many authors who have known and loved this valley, is a most worthwhile accomplishment of the centennial celebration of the founding of Cache Valley. Even more, it is a fascinating, well-written, authentic history which as its editors say portrays "its (Cache Valley's) geographical structure, its wealth of natural resources, its settlement by courageous pioneers who possessed faith and ability, and the subsequent agricultural, social, economic and industrial development of the valley."

The book is replete with maps and illustrations, with interesting and unusual facts, and with the romance of pioneer days in Cache Valley. For anyone it is a worth-while account of early days, one to make the reader resolve to live more courageously, more like the intrepid pioneers of Cache Valley who built so well.—H. W. L.

ORIGIN AND BRIEF HISTORY OF NATIONS

(Thomas J. Yates. Salt Lake City. 1956. 309 pages.)

A STUPENDOUS undertaking and breathing in its concept, this book gives an unusual introduction to the development of nations, tracing them back to the Bible. To anyone who likes history—and most people do if it is presented well—this book will provide an over-all picture of the various countries together with their leaders and the leading events and the years of their occurrence.

The mere reading of the book will prove of great interest, but to those who are interested in the material from a religious point of view, the book will prove invaluable as a source and reference book.—M. C. J.

CHRONOLOGICAL CHART OF THE BIBLE

(Compiled by Thomas J. Yates. Salt Lake City. \$1.00.)

THIS CHART should prove most helpful and useful in checking dates and cross-checking contemporaries and events. To the student of biblical history, this Chronological Chart will prove invaluable.—M. C. J.

JANUARY 1957

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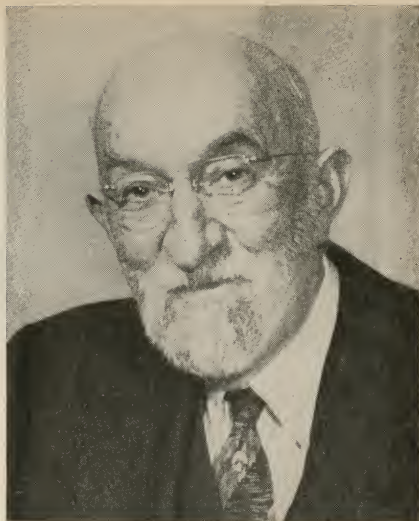
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The HEBER J. GRANT COLLECTION at Pioneer Village

The late Heber J. Grant, sixth President of the Church. Photograph was taken when he was about eighty years of age.



IN A SPECIALLY prepared alcove of the museum at the Pioneer Village of the National Society of the Sons of Utah Pioneers, southeast of Salt Lake City, the Heber J. Grant Collection is now displayed. The collection was presented to the Sons of Utah Pioneers by the Grant family November 25, 1956, as part of the centennial celebration marking the birth of President Heber J. Grant.

Displayed prominently in the alcove is President Heber J. Grant's philosophy: "That which we persist in doing becomes easy to do; not that the nature of the thing has changed, but that our power to do has increased." These words of the late President were cut into a piece of decorative wood by a Saint living in the German section of Pennsylvania, whose identity is now unknown, and presented to President Grant during his lifetime.

The Grant collection is believed to be one of the largest yet obtained by the Sons of Utah Pioneers. It contains several hundred items, including an oil portrait of President Grant, the Avarð Fairbanks' bust of the President, some of the President's favorite books, his writings, old-time pictures of his family, canes, a gold-headed umbrella which was a gift to President Grant from the MIA, mementoes from his mission to Japan, specimens of the hand sewing of President Grant's mother, some old-time certificates that were in the family (probably the only ones in existence), and an old chiffonier (tie stand) that was one of the President's favorites.

During the afternoon, Sculptor Torleif S. Knaphus unveiled a new bust of the late President, and record-

ings of President Grant's voice were heard.

Earlier in the week the descendants of President Grant held one of their annual reunions. A souvenir booklet of family remembrances has been published by them.

The centennial of the birth of President Heber J. Grant, seventh President of the Church, friend of youth, lover of good books, and the first business manager of THE IMPROVEMENT ERA—how the mere mention of that name brings warm memories!

Born November 22, 1856, in Salt Lake City when it was little more than a pioneer village on the fringe of the great American desert, the forward motion of his life kept pace with the growth of the area until he passed away, in his eighty-ninth year, May 14, 1945.

Left fatherless when but nine days old, by the untimely death of his father, President Jedediah M. Grant of the First Presidency, and first mayor of Salt Lake City, December 1, 1856, he rose in the business world sufficiently to build his mother a home on his twenty-first birthday.

He was called to the Council of the Twelve in October 1882 and became President of the Church November 23, 1918. His presidency was a period of growth and goodwill for the Church. For more than twenty-six

years, longer than any Church President, save Brigham Young, in this dispensation, he held the position of Prophet, Scer, and Revelator to this people.

A former member of the general superintendency of the YMMIA, he was ever mindful of the problems of youth. Many of the youth of the Church were fired with renewed determination as he spoke of his own accomplishments, many of which were begun with difficulty. His life was a personal testimony to that fact that all things could be accomplished.

In 1897, as a member of the general superintendency of the YMMIA, he determined that the young men of the Church should have a magazine of their own to replace *The Contributor*, which had ceased publication. Thus, in the mind of this agile man, was THE IMPROVEMENT ERA born. President Joseph F. Smith, then of the First Presidency, and President B. H. Roberts of the First Council of the Seventy became the first editors. Heber J. Grant was its first business manager.

This was hardly a time to begin such a venture. The nation was in the aftermath of the panic of '93, and the Church was just beginning to recover from trouble of much longer standing. In the first issue of this magazine, the editors said that the

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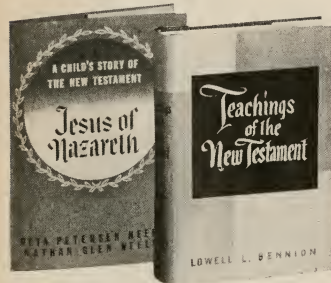
THE IMPROVEMENT ERA

Good Reading for January

4. Jesus of Nazareth—Vol. I

A CHILD'S STORY OF THE NEW TESTAMENT
Deta Petersen Neeley and Nathan Glen Neeley

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5. Teachings of the New Testament

LOWELL L. BENNION

This thought-provoking book will arouse enthusiasm for the teachings of Jesus Christ as found in the New Testament. In his inimitable way, Dr. Bennion has made an additional contribution to the Latter-day Saint concepts of our Lord and Savior. His analysis of Jesus' divine instructions and their application to the lives of people in modern times make this book a must for Latter-day Saints. \$3.50

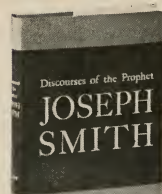
6. Stories That Live

COMPILED BY LUCY GERTSCH THOMSON

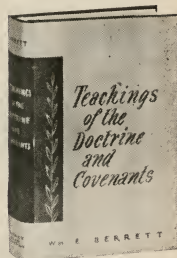
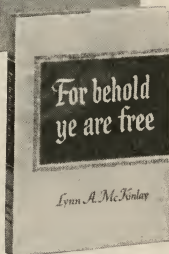
For those who wish to find the exact story to point up a speech, this collection of famous and timely stories will prove a boon. Over the years the author has been gathering this collection from newspapers, magazines, and books. These stories have been tested for their usefulness by direct application in many classroom preparations. \$1.00

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COMPILED BY ALMA P. BURTON



Revealed in this compilation are the intimate reactions of the Prophet Joseph Smith to some of the great principles that he restored under divine direction. Included are excerpts from discourses on forgiveness, love, baptism, the gathering of Israel, duties of missionaries, baptism for the dead and others. \$3.00



2. For Behold Ye Are Free

LYNN MCKINLAY

This new book by Lynn McKinlay stresses two basic LDS principles: that man is made after the image of God and has been blessed by his Creator with free agency. The author feels these doctrines are incident to all LDS religious concepts. In the matter of free agency, good and evil and man's responsibility for his choice are topics of consideration. \$2.00

3. Teachings of the Doctrine and Covenants

DR. WILLIAM E. BERRETT

In his discussion of the Doctrine and Covenants, Dr. Berrett points out how these revelations provide personal directives to members of the LDS Church in their manner of living as well as providing the basis of Church government as restored in the Dispensation of the Fullness of Times. This book points the way to a better understanding of the restored gospel. \$3.00

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During 1956, 100% of all the beef and lamb purchased for sale in Utah was purchased from Utah packers. Practically all of the Idaho beef and lamb purchases also came from Idaho farms.

Safeway actively promotes the sale of this locally produced meat. Two 1956 lamb promotions in Utah and Idaho resulted in increased sales of 270 and 262 percent over comparable periods in 1955. Safeway was commended by President Don Clyde of the Utah Wool Growers Association for its support in the 1956 lamb promotion.

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THE CHURCH

October 1956

13 ELDER Delbert G. Taylor sustained as president of Rexburg (Idaho) Stake with Elders Willis G. Nelson and Walter F. Ririe as his counselors. They succeed President John L. Clark and his counselors, Elders LaVere A. Ricks and H. Lester Petersen.

Elder Charles P. Brizzee sustained as president of Idaho Falls (Idaho) Stake, with Elders Paul W. Ahlstrom and Hal R. Johnson as his counselors, succeeding President William J. O'Bryant and his counselors, Elders Joseph D. Armstrong and Elmer S. Crowley.

21 PRESIDENT J. Reuben Clark, Jr., of the First Presidency dedicated the chapel of the Tulsa (Oklahoma) Branch, Central States Mission.

Elder Alma Sonne, Assistant to the Council of the Twelve, dedicated the chapel of the Alamo Branch, Gulf States Mission. This chapel is located at Pharr, Texas.

Springville Stake, number 234 in the roll call of stakes, organized from portions of Kolob (Utah) Stake, with President Leo A. Crandall, formerly president of Kolob Stake, sustained as president of Springville Stake. Elders Glen A. Christensen and Howard C. Maycock are his counselors. Elder Christensen was his first counselor in the Kolob Stake. The four thousand members of the Springville Stake are in the Springville Third, Fourth, Fifth, Seventh, Eighth, Ninth, and Tenth wards. Elder Ernest L. Strong, formerly second counselor in the Kolob Stake presidency, was sustained as the president of the Kolob Stake, with Elders Hal L. Taylor and Claude A. Smith as his counselors. The approximately forty-three hundred members of the Kolob Stake reside in Mapleton and Mapleton Second, Springville First, Second, Sixth, Eleventh, and Twelfth wards. The stakes were organized under the direction of Elders Henry D. Moyle and George Q. Morris of the Council of the Twelve.

Kansas City Stake organized from portions of the Independence (Missouri-Kansas) District, Central States Mission, with Elder Martin V. Witbeck sustained as president and Elders Jewel A. Pope and E. Wiley Barker sustained as his counselors. Wards of the stake

A Day to Day

THE IMPROVEMENT ERA

MOVES ON

are Kansas City First (formerly Armour Hills Branch), Kansas City Second (formerly Riverview Branch in Kansas City, Kansas), Kansas City Third (formerly Westport Branch), Independence, Liberty, St. Joseph, and Topeka (Kansas) wards. Also included in this stake of approximately twenty-eight hundred members is the Leavenworth Independent Branch; the Rich Hill Dependent Branch (dependent upon Kansas City First Ward), the Lawrence Dependent Branch (dependent upon Topeka Ward), the Hiawatha Dependent Branch and the Albany Sunday School (each dependent upon St. Joseph Ward), and the Chillicothe Sunday School (dependent upon Liberty Ward.) These changes were effected by Elders Harold B. Lee and Mark E. Petersen of the Council of the Twelve. It is the 235th stake now functioning in the Church.

25 ELDER Alma Sonne, Assistant to the Council of the Twelve, dedicated the chapel of the Meridian (Mississippi) Branch, Gulf States Mission.

28 ELDER Alma Sonne, Assistant to the Council of the Twelve, dedicated the chapel of the Monroe (Mississippi) Branch, Gulf States Mission.

Canyon Rim, 236th stake now functioning in the Church, organized from portions of East Mill Creek (Salt Lake) Stake, with Elder Verl F. Scott sustained as its president and Elders John J. Nielsen and Darwin J. Isom as counselors. The new stake is made up of Canyon Rim, Canyon Rim Second, Highland View, Highland View West, Garden Heights, Garden Heights South, and Rosecrest wards. The stake has a membership of approximately 6,100.

Valley View Stake, 237th stake in the Church, organized from portions of East Mill Creek and Wilford stakes, with Elder Lamont B. Gundersen, former president of East Mill Creek Stake, sustained as president. His counselors are Elders Rex C. Reeve, Sr., former first counselor in the Wilford Stake presidency, and Elder Joseph Samuel Oliver. The stake's membership is approximately 4,500. To make the stake, the Evergreen and East Mill Creek Fifth wards were taken from East Mill Creek Stake, and the Valley View, Valley View Second, and Valley View Third wards were taken from Wilford Stake. A new ward,

Valley View Sixth, was created from portions of the Valley View and Wilford wards. Evergreen and East Mill Creek Fifth wards, previously mentioned, were renamed Valley View Fourth and Valley View Fifth wards.

Elder Gordon B. Hinckley, former first counselor in East Mill Creek Stake, was sustained to succeed President Gundersen as president of the East Mill Creek Stake. Elder H. Leroy Erickson, former second counselor in the East Mill Creek Stake, was sustained as first counselor, and Elder O. Layton Alldredge was sustained as second counselor. The stake now comprises the East Mill Creek, East Mill Creek Second, East Mill Creek Third, and East Mill Creek Fourth wards. The stake has a membership of approximately 3,600. Elders Harold B. Lee and George Q. Morris of the Council of the Twelve effected these changes.

November 1956

4 ELDER Reed Whipple sustained as president of the Las Vegas (Nevada) Stake, with Elders Danford B. Crane and Rulon A. Earl as his counselors. They succeed President T. Gay Meyers and his counselors, Elders R. Lynn Bunker and Thomas L. Adams.

Elder Verden E. Bettilyon, formerly second counselor in the Wilford (Salt Lake City) Stake presidency, sustained as first counselor, succeeding Elder Rex C. Reeve, recently sustained as first counselor in the new Valley View Stake presidency. Elder Byron B. Robinson sustained as second counselor in the Wilford Stake presidency.

6 ELDER LeGrand Richards of the Council of the Twelve dedicated the chapel of the Quincy (Florida) Branch, Southern States Mission.

9 ELDER LeGrand Richards of the Council of the Twelve dedicated the chapel of the Bradenton (Florida) Branch, Southern States Mission.

10 IT WAS ANNOUNCED that Elder Elbert R. Curtis, general superintendent of the YMMIA, had been appointed to two national committees of the Boy Scouts of America. They are the committee on Exploring and the committee on relationship. Both terms are for the coming year.



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Chronology of Church Events

JANUARY 1957



Stephen L. Richards

Honoring President Stephen L Richards

by *Albert L. Zobell, Jr.*

RESEARCH EDITOR

THIS MARKS President Stephen L. Richards' fortieth anniversary as a member of the General Authorities. It was on January 17, 1917, that he, already successful in his chosen field of law, accepted the call from the Prophet in that day, President Joseph F. Smith, to become a member of the Council of the Twelve.

What of the Church forty years ago? Let's look at it briefly:

It was a Church composed predominantly of people who loved and lived on the soil—in rural communities. The stakes of Zion, there were fewer than seventy-five of them then, contrasted with more than 235 now—extended in a narrow corridor from

southern Alberta, Idaho, Wyoming, Utah, Colorado, Nevada, Arizona to northern Mexico. In 1917 the membership of the Church was 488,046; today it is approaching one and a half million souls.

President Richards had been schooled for more than a decade as one of the general officers of the Church before his call to the apostleship. He had become a member of the Deseret Sunday School Union board in 1906, and on April 4, 1909, had become a member of the general superintendency of that body. He served in this capacity until October 1934.

President Richards comes of a noble

heritage. His grandfather, Dr. Willard Richards, was the trusted confidant of both the Prophet Joseph Smith and President Brigham Young. It was Elder Willard Richards who was with the Prophet Joseph and his brother, the Patriarch Hyrum, that summer afternoon June 27, 1844, in Carthage Jail, Illinois, when the bullets from the mob snuffed out the lives of both Joseph and Hyrum. It was Willard Richards who served as Second Counselor in the First Presidency to Brigham Young.

But this is the story of the President Richards of our day—President Stephen L. Richards. And what of this man—this leader of modern Israel? His testimony of the truthfulness of the restored gospel is his most valued treasure. He possesses a brilliant analytical mind, and an exceptional vocabulary with which to explain his point of view. His actions are always forthright, and he is a gentleman in all things. He has a rare sense of humor and is known among the ever-widening circle of his friends as a masterful storyteller.

Over the years his inspired utterances at conference time, on Temple Square, and in the stakes, have become classics in Church literature. During the nearly six years since he became a member of the First Presidency, the missionary program which he has administered has felt the strength of his wisdom.

Because of his tact, his persuasive ability, his knowledge of the laws of peoples and nations, and his sound judgment, President Richards has filled many delicate assignments before leaders of government and industry, of which the Church as a whole has seldom heard. He has been one of the foremost among the Church's ambassadors-at-large to pave the way for much of the understanding that the Church and its people now enjoy throughout the world.

In the interest of missionary work he has traveled extensively throughout North America, South America, Europe, and Palestine.

THE IMPROVEMENT ERA, its staff, and its large family of subscribers, take this opportunity to congratulate President Richards on his forty years of service in the Church as one of its General Authorities, and to wish for him many more years of fruitful service in building up the Father's Kingdom here upon earth.

THE IMPROVEMENT ERA



—Photograph by H. Armstrong Roberts

POINSETTIA

by Ethel Jacobson



FLAMING STAR, Poinsettia,
On the snowy sill:
Be a cheery greeting here
For the small and shy New Year;
The infant traveler,
Shivering, wee,
From bournes of blue
Immensity.

BE AN OMEN in his sight
For joy to come,
And peace, and light—
Flaming star, Poinsettia,
On the snowy sill!



NEW YEAR

By Catherine E. Berry

STEP SOFTLY NOW, this year is new,
As bright and shining as a gem
But newly cut and carved and set
Into time's golden diadem.

Handle with care an hour or so
Until the lustre settles here
Upon the pathway it should go,
Lighting the road of this new year,
Unused to people and the ways
Of life that spin around the hours,
Starting a brand new cycle now,
Uncertain of its mighty powers.

But once in stride the year will set
Its sights on all the months ahead,
And bring world-shaking hours, some days
The calendar will mark in red!

A FAMILY PRAYER

By Jacque B. Felshaw

LEAD US IN THY pathway, Father.
Do not let us from thee stray.
Oh, that we may always love thee,
And remember thee each day.
Help us to be always righteous,
Walking in thy truth and light.
Father, bless us with thy presence,
And protect us day and night.

WINTER SEASON

By Mary Graham Bond

THE TIME has come for boots and coats;
It's woollen cap and mitten weather.
The sun sulks in his cloudy tent;
The wintry winds wail all together.

But there are things of good cheer, too:
There's the firelit hearth—a cozy place;
There are holidays all laced with laughter
And the New Year turning its golden face.

NEW DAY

By Jean Mergard

BECAUSE THIS DAY seems different from the
rest,
Eager, I rise to grasp its new persuasion;
Not as, when in some dream, uncertain quest
Is heartbeats close, yet constant with evasion.

Hiding between two minutes there could be
A strange adventure or surprise revealing
Itself; and with each bright discovery
Would come new paths that time had been
concealing.

Yet if no revelations come my way,
On guard am I against the stone of sorrow;
For I recall that even yesterday
Seemed just as new, and so will be tomorrow!

FAITH

By Florence Hinchman

FAITH STILLED the stormy waves that lashed
The Sea of Galilee.
Faith calmed the soul of one who prayed
In old Gethsemane.
A beacon light, its flame undimmed,
Unchanged by ageless time and tide,
Though tyrants rise and foes assail,
His truths shall still abide.
Bulwark of strength for all mankind,
In triumph faith leads on
To find earth's binding peace at last
Beyond tomorrow's dawn.



—H. Armstrong Roberts

WINTER STORM

By Marian Schroder Crothers

THE BUILDINGS huddle down,
Seeking brief comfort from the cold;
Yet one old barn, firm-planted,
Looms tall against the leaden sky,
Defiant of the winds that shriek
And wail around the eaves.
Borne on storm wings,
From the house faint smoke trails
Toss in tattered fragments, disappear,
While whirling snowdrifts down,
Snaking along the fence rows,
Carving strange sculptures from familiar
things.
Clutched in the bitter cold of winter storm,
Uneasily, the farmstead sleeps.

SHUT-INS

By Lucretia Penny

THE PITY she has shunned herself
She gives to what was Winter's pride,
The primrose on the windowsill,
Now June's outside.

PRAYER FOR A NEW YEAR

By Vesta Nickerson

GENTLY, GENTLY let rain fall,
Not in torrents, not in flood,
But let it be, this New Year's Day,
Refreshing, fragrant, mild, and good.

A link between the sky and earth,
Rain sprays with jewels leaf and bough,
And reaches deep for bulb,
For needy root, exploring now.

And may this new year's rain dissolve
Old bitterness, and purify
Both heart and soul, release the mind
To grow in beauty toward the sky.

GRAVEYARD IN WINTER

By Ruth K. Kent

THE SNOWFLAKES gently falling through the
night
Enfold the graveyard in a winter shroud;
When dawn is born, the landscape shimmers
white
And clean beneath a veil of misty cloud.
Each white-topped mound, a quiet wor-
shiper
On bended knee, in silent dignity;
Like white-haired men with patience
fraught, stand fir
And pine trees . . . portraits of serenity.
The world is weeping with the pain of greed
And unbelief; the universe is cold
And hard; in life there is no sacred creed
For unity where hearts will not unfold,
But there can still be peace; to let us know
This truth, the Lord makes graveyards
wrapped in snow.

HERITAGE

By C. Cameron Johns

MOMENTARY winds rage in the granite hills,
And, losing their hungry hate to gray
stone,
Are chastened by the unsleeping ghosts that
roam
Where sunsets are gathered in cadenced
rock.
Then, hurrying down the long-miled pas-
tures,
The softened winds tread the garden valley
And mingle with the fearless, fragrant bloss-
oms.

In the world where men gather white winds
That storm against the fear-scared heart,
Green-robed awareness must stand un-
dimmed,
And, like wind-drenched mountains, abate
The loud silences to tones of falling petals.

EXTINGUISHED STAR

By Jane H. Merchant

I SHALL REMEMBER what you were to me.
I always shall remember what you were,
And I shall love the gentle memory
As long as any loveliness can stir
My heart to praise. I shall remember you
With special quietness when I see one
Tall pine tree reaching toward the luminous
blue
Where one white star rays infinite benison.
I shall remember, you were like the tall
Green pine that lifts my vision to the sky
Where one star shines. I always shall recall
With tenderness all that you were, though I
Must bear the loneliness of what you are:
A pine tree fallen, an extinguished star.

THE IMPROVEMENT ERA

"The Gospel . . . and Salvation"



GO YE THEREFORE, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.)

Such was the charge given by the Risen Lord to his authorized disciples over nineteen hundred years ago. Such is the charge given by the Risen Lord to his authorized servants today.

When the twelve Apostles of old received the command to go into all the world to preach the gospel, there were few things to aid them in their effort. Since the gospel has been restored in the latter days there have been many inventions in the field of transportation and communication that have aided the Church in giving the message to the world. Because the Lord has given us these modern means, the responsibility of the Church to fulfil that charge of taking the glad tidings has likewise been increased.

Today modern means of transportation and communication have practically made all nations neighbors. Today "God has given us the power of whispering across space, of transmitting our thoughts from one end of the earth to another." Geographical conditions of distances remain the same, but in point of time New York City is as near to the Church headquarters in Salt Lake City as Fayette was to the Prophet's home in Harmony on the day the Church was organized. Likewise, the members of the Church living in Europe, South Africa, South America, Australia, Asia, or the islands of the sea, are no farther removed from the headquarters of the Church than were some of the Saints in early Utah. What a marvelous age we live in—this age of neighbors!

The world is full of honorable men and women, who, as those men who accosted Peter on the day of Pentecost, desire to know what to do—what to believe. We, as a missionary Church, are earnestly seeking these people.

Christ's Church is his vineyard. He has invited all

of his disciples to work in that vineyard. Ours is the responsibility, greater than ever before, to proclaim:

First, that the Church is divinely established by the appearance of God the Father and his Son Jesus Christ to the Prophet Joseph Smith and the subsequent organization of his Church, and that divine authority through the priesthood is given to represent Deity in establishing Christ's Church upon the earth.

Second, that its assigned responsibility is to fulfil the admonition given the Apostles to carry the message into all the world.

Third, to proclaim peace and goodwill unto all mankind.

Fourth, to exert every effort and all means within our reach to make evil-thinking men good, good men better, and all people happier.

Fifth, to proclaim the truth that each individual is a child of God and important in his sight; that an individual is entitled to freedom of thought, freedom of speech, freedom of assembly; that he has the right to worship God according to the dictates of his own conscience. In this positive declaration we imply that civil organizations or churches which deprive the individual of these inherent rights are not in harmony with God's will nor with his revealed word.

We are all missionaries who are members of the Church of Jesus Christ of Latter-day Saints. We may be called as missionaries to the far places of the earth or to labor with our next-door neighbor. Wherever we are called, the promise is the same:

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

(Concluded on following page)

The Editor's Page

by President David O. McKay

The Editor's Page

(Concluded from preceding page)

"Behold, you have my gospel before you, and my rock, and my salvation." (D & C 18:15-17.)

May we more fully demonstrate our knowledge of the reality of the existence of Jesus Christ and of our love

for the restored gospel by greater service to his Church, by greater kindness and forbearance toward our associates, and by exercising more charity for the honest in heart the world over.

Your Question

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE



"UPON THIS ROCK"

Question: "Last Sunday my husband and I were called on to speak at the evening services in our ward. We were followed by another speaker who gave a forceful address in which he warned us of false doctrine that he said is being taught in the Church. In part of his address he said many throughout the Church are teaching false doctrine in relation to the saying of Jesus to Peter, 'And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.' He said that the Catholics say this rock is Peter, and many in the Church teach that it is the rock of revelation. The rock, he said, is Christ. Is it a false doctrine to say that this rock is revelation? We have been taught always to believe it."

Answer: The expression "the rock" is used in the scriptures with different meanings that must be interpreted according to the context. There are times when it refers to Christ and times when it refers to the gospel and other times when the reference is to revelation and again to the Church. Let us consider the passage under question. At Caesarea Philippi the Lord asked his disciples, "Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."¹

The interpretation placed on this conversation by the Catholics is extremely absurd. It is contrary to reason to think that the Lord would establish his church upon any man, no matter how faithful and wonderful he might be. It is the Church of Jesus Christ, not the church of Peter. When the Nephite disciples sought the Lord to know what was to be the name of the church, he said to them:

"Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day;

"And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.

"Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

¹Matt. 16:13-19.

"And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel."²²

The extent of the authority to Peter was to hold the keys of the kingdom of heaven, meaning the presiding authority upon the earth. These keys enabled him to take charge and preside over the work of the Lord, exercising divine authority. The antecedent of this is "revealed" in the preceding paragraph, and upon revelation the Lord would build his church. It has always been so understood in the past, and it is today. If there is no communication with the heavens, if the Lord cannot speak, then he has no authorized servants upon the earth. When the gift of revelation ceased then errors crept in with disastrous results. This is the complaint made in ancient Israel at times; because of wickedness, there was no prophet, no vision, no communication with the heavens.²³ For nearly, if not quite, nineteen hundred years there had been no divine revelation. Religious denominations relied entirely on the dead letter of the Bible for their authority. They closed the heavens against themselves, and their interpretations of scripture without divine guidance led them into division, subdivision, and multiplication of churches, each going its own way blindly and in confusion. The power of the priesthood was lost and the true Church of Jesus Christ ceased to exist on the earth. There had been no prophet, no revelation, or divine instruction from the time of the apostles of old until the Lord again opened the heavens and sent holy messengers to restore that which had been taken away.

Speaking on the meaning of the Savior's words to Peter concerning the rock, the Prophet Joseph Smith has said:

"John was a priest after the order of Aaron, and he held keys of the priesthood, and came forth preaching repentance and baptism, for the remission of sins, but at the same time cries out, 'There cometh one mightier than I after me, the lachet of whose shoes I am not worthy to stoop down and unloose.' and Christ came according to the words of John, and he was greater than John,

because he held the keys of the Melchizedek Priesthood and kingdom of God, and had before revealed the priesthood to Moses; yet Christ was baptized by John to fulfill all righteousness; and Jesus in his teaching says: 'Upon this rock I will build my Church, and the gates of hell shall not prevail against it.' What rock? Revelation."²⁴

Members of the Church should not spend their time in argument over this passage; nor should there arise misunderstandings. In the Doctrine and Covenants we find passages in which the term "rock" refers definitely to revelation, also to the Church and to Jesus Christ. In the Book of Mormon and the Bible like passages are found. Here are a few examples:

"Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail."²⁵ It appears clear that this passage refers to revelation. In the Doctrine and Covenants, section 50:44, the rock refers to Christ, "the stone of Israel." In the Book of Mormon are several passages that clearly refer to Jesus and others that refer to revelation and the gospel; for instance, consider these:

"And in them [Nephi records] shall be written my gospel, saith the Lamb, and my rock [revelation] and my salvation."²⁶

"And then at that day will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God?"²⁷

"Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation."²⁸

From these passages we see that the "rock" is used variously: in reference to the gospel, revelation, and Jesus Christ. When we get this clearly in our minds and have the spirit of discernment so we can understand the passages in which this term is used, there should be no conflict as to the correct meaning by members of the Church.

Joseph Fielding Smith

²² Teachings of the Prophet Joseph Smith, pp. 273-274.

²³ D & C 6:34. See *Ibid.*, 10:49; 33:13; and 3 Nephi 11:30.

²⁴ Nephi 13:36.

²⁵ *Ibid.*, 15:15.

²⁶ Nephi 4:30. Compare Helaman 5:12.



—Photo by Keystone View Co.

How to Gain a Testimony*

by Elder Marion G. Romney
OF THE COUNCIL OF THE TWELVE

WHEN I THINK about a testimony, I realize that there are many types of testimonies, and testimonies to many things. But the testimony I want to discuss, I wish to define as "an abiding, living, moving conviction of the truths taught by the gospel of Jesus Christ."

One principle of a testimony is a moving, living, driving conviction that God, our Eternal Father, is a Person—"an exalted Man" was the phrase that the Prophet Joseph used in describing God. Another great principle we should have in mind with respect to a testimony is a belief in the great plan of salvation with Jesus Christ as the central figure in that plan. Another truth we must believe is the account the Prophet gave of his first vision when God, our Eternal Father, and Jesus Christ, his Son, came down in the grove in Palmyra, New York, and stood full length before the Prophet and conversed with him. Another is our acceptance of the fact that the Book of Mormon came forth in the manner the Prophet Joseph said it came, that he translated it from the golden plates upon which it was engraved, and that he received them out of the Hill Cumorah as he testified that he did.

Another principle and truth is that the Prophet Joseph Smith received, by the visitation of heavenly beings, all the powers and authorities of heaven that are necessary for men to enjoy in order to be saved and exalted in the presence of God, and that this Church is the repository of those keys and powers, that authority, and those blessings. When we have a testimony, we have a testimony that those keys are still here, that they have been held by every man who presided over the Church in his order, from

The Prophet Joseph Smith in attitude of prayer.

—By Aarad Fairbanks



the Prophet Joseph Smith to President David O. McKay. One of the most important things to know is that President McKay is today as much a prophet as Joseph Smith was a prophet.

Sometimes it is easy to accept the dead prophets and not quite so easy to accept the living prophets. I remember an experience I had a few years ago during the last years of President Grant's life. A man came to my office following one of the general conferences and complained bitterly at what Brother Clark, Brother Wirthlin, and I had said. We had all talked about the welfare program. After I had calmed him down a little, or he had blown off all the steam he had and was exhausted, he sat down, and I asked him a few questions. I could tell from his speech that he had not been born in America, and I asked him when he came here, and he told me. I then asked him why he came, and he said, "Because a prophet of God told me to come."

I said, "Who was the prophet?"

He replied, "President Woodruff."

I said, "Do you believe President Woodruff was a prophet of God?"

"I do," was his answer.

"Do you believe President Snow was a prophet?"

"I do," he said.

"Do you believe that President Joseph F. Smith was a prophet of God?"

"I do."

Then I came to the crux of my questioning. I said, "Do you believe that Heber J. Grant is a prophet of God?"

And he said, "I think he ought to keep his mouth shut about old age assistance." That man's testimony wasn't doing him very much good.

We should have, if we have testimonies, an expectation that we ourselves, each one of us, will through the great plan of redemption, the plan of salvation, be raised to the presence of God. That is the hope that should be in us.

The possession of such a testimony, a living, abiding, driving conviction of these things, is the greatest possession a person can have. It is an uplift to me always to hear a person bear his testimony. I remember the times I have thrilled as I have heard President Grant bear his testimony when he used to close the conferences. He used to say:

I know as I know that I live that God lives, that Jesus is the Christ, the Son of the Living God, the Redeemer of the world, and that Joseph Smith was a prophet of the True and Living God, and that Mormonism, so-called, is in very deed the plan of life and salvation. (October Conference Report 1934, p. 132.)

*From an address to the student body of Brigham Young University, March 25, 1953.

I never heard him say those words that I didn't get a tingling up and down my spine, as it were, with the strength of his conviction.

Now, how does a person get a testimony? What is the source of a testimony?

A testimony never comes to a person through the learning of the world; man doesn't get it through learning. You cannot get it through philosophizing or through the study of what men have said who did not have a testimony. Let me show you the place men get when they, without a testimony, try to explain some of these great truths which we have just been discussing. You are perhaps familiar with this creed about the Godhead:

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible; and in the unity of this Godhead there are three persons of one substance, power, and eternity—the Father, Son, and the Holy Ghost. (Church of England *Thirty-nine Articles*.)

That is a man's definition and understanding of the Godhead. Now compare that with this statement of the Prophet Joseph Smith. He said:

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. (D & C 130:22.)

Do you get any different ideas from those two statements?

Let me show you just one example of where men are getting to, now in our day, who are trying to revise the scriptures without the spirit of God.

Isaiah tells about the coming of Christ in the Old Testament. (*Testament* means a witness to the coming of Christ.)

... Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isaiah 7:14.)

When Isaiah used the word "virgin" he was saying that woman who had not known a man should bear a son.

Now the modern translators use that scripture this way:

Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel.

You see, they do not believe that Christ was divine, so it doesn't make any difference to them whether they use "a young woman" or a "virgin."

A testimony must come through the Holy Ghost. Any person who ever had a testimony had it because it had been given to him by the inspiration of the Holy Ghost. We just read above what the Prophet Joseph Smith said about the Holy Ghost, that he is a Personage of spirit. He is the third member of the Godhead. He has a mission to perform, and his mission is to bear witness to believers that Jesus is the Christ.

Paul taught in his day "that no man can know that Jesus is the Lord but by the Holy Ghost." I think the scripture as we have it states that "no man can say that Jesus is the Lord," but that wasn't what Paul said. He said that "no man can know . . ." because a liar could say it. But not many of them say it unless they have the Holy Ghost.

You remember the story that President Grant used to tell, or the account he used to recite, of the experiences of Senator Beveridge, from Indiana, who was at one time in the United States Senate—a great senator in the estimation of some people. At least, he wrote a very great book, *The Biography of John Marshall*, which would be wonderful reading for you students in government and law. Beveridge spent a summer vacation interviewing eminent divines, by letter and by conversation, and he put to them certain questions. One of the questions had to do with the personality of God that we mentioned; another had to do with Christ. He asked these divines, "Do you believe that Jesus Christ was the literal Son of God, sent to the earth with the divine mission to save mankind?" Then he said, "I don't want any argument or philosophizing. I don't want to know whether you think he was a great prophet or a great teacher. I just want to know if you believe that he was in very deed the Son of God, sent to the earth with the divine mission to save mankind."

Of all the ministers he interviewed, not a single one answered unequivocally, "Yes, I believe Jesus was the Son of God."

Why couldn't they say he was? They did not have the gift of the Holy Ghost; they did not have the witness of the Holy Ghost.

If we should ask you, how many of you know that Jesus is the Christ, many of you would know. How do you know? You know it because the Holy Spirit has borne witness to you.

Sometimes this knowledge comes to a person of a sudden. He gets this conviction at a certain time, and he knows he got it at that time.

I can give you an experience of my wife. She at one time was on the stake board (I think it was the Sunday School), and it was her responsibility to teach a leadership meeting. The lesson for the particular meeting I have in mind was on the Prophet's vision of the Father and the Son. She knew that in that class there was going to be a graduate from the University of Idaho, who was not a Latter-day Saint and who did not believe the gospel, and it occurred to her that the story of the Father and the Son coming to the Prophet Joseph Smith would not be accepted by this educated, refined, and lovely woman. So she began to worry. She was not sure she knew it well enough to tell it, and she began to cry and went downstairs to see her mother and said, "Mother, I can't give that lesson because I don't know that Joseph Smith had that vision, and that woman will laugh at me and ridicule me."

Her mother was not an educated woman in the eyes of the world. She knew just enough to be saved in the celestial kingdom of our Father, because she had a testimony. She said to her daughter, "You know how the Prophet got that vision, don't you?"

Her daughter said, "Yes, he got it by going into the woods and praying to God for it."

"Why don't you try that?" she said to her daughter.

So her daughter went to her room and tried it; she wrestled with God. She went to that leadership meeting and gave that lesson with power beyond her natural abilities, convincingly, to that non-member.

How did she do it? Well, the Holy Spirit came to her in response to her inquiry, and she had it burning within her soul that she knew that Joseph Smith had that vision as well as Joseph Smith knew it. She hadn't seen the same things with her eyes that the Prophet had seen, but she had the same knowledge. She had his description, and she had a witness from the Holy Ghost that his account of it was true.

Sometimes a testimony comes to a person over a long period. I never remember a testimony coming to me of a sudden in that manner. I can

(Continued on page 44)

THE SABBATH is designated by direct revelation, the expression of divine will. The observance of the Sabbath came as a mandate to ancient Israel on the eve of deliverance from bondage. The early Christians kept it by appointment with the resurrected Christ. It was restored in the Dispensation of the Fulness of Times by special revelation. (See D & C 59; 68:29.)

Events have changed the day to be observed. New covenants between God and man from time to time have altered its manner of observance and its sacraments. But the Sabbath has always been a time of devotion, a day of worship when sons and daughters of God may renew their covenants with their Heavenly Father.

The current controversy in certain Christian quarters regarding the particular day on which the Sabbath should be observed is inspired, undoubtedly, by honest motive, but such controversy is immediately dissolved by a more complete understanding of God's own will in the matter. Indeed, the gospel is not the product of debate nor the figment of deduction, but is the revelation of divine will. Only through the same spirit that enlightened the prophets can we understand their message.

Modern revelation (D & C 59) has determined the day and manner of observance for Latter-day Saints. There is no confusion here; God has given instructions. We would do well to seek the full meaning of this revelation and observe it faithfully.

This review of the observance of the Sabbath day over the years is intended to bring into sharp focus the tradition and significance of the day as understood by those oracles who initiated and defended it. A study of calendars or strict chronological detail seems of limited value because new covenants were revealed independent of the old, the last occurring in our own time. Of the greatest significance, however, is the fact that God has established covenants with his children intended for their complete redemption; that the Sabbath is a vital part in that process, and that it has been adapted and timed to the progress of the master plan and the timely needs of God's children.

When the Lord spoke his commandments from Sinai to ancient Israel, he proclaimed a divine principle and established a day of worship. Along with the virtue of honest labor

came the necessity for rest and communion with God.

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. (Ex. 20: 8-10.)

God himself had observed a period of rest following the six periods during which he created the earth; Israel must also have a day.

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (*Ibid.*, 20:11.)

Here was a new covenant. It was an exclusive and personal contact between God and his chosen ones whom he had delivered from bondage.

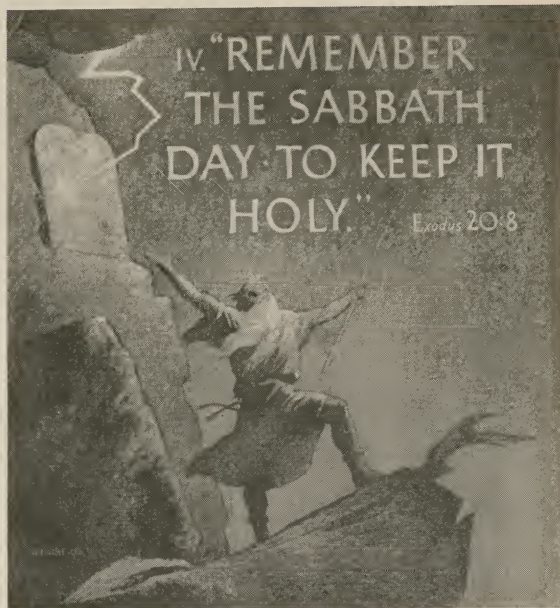
And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

The Lord our God made a covenant with us in Horeb.

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. (Deut. 5:1-3.)

This first Sabbath to be observed by Israel occurred on the fourteenth day of the month Abib, that was to be the first month of the year on the new calendar commanded of the Lord. This was in the 430th year of Israel's sojourn in Egypt. It was coincident with and a part of the first passover and the feast of unleavened bread. (Ex. 12.) It was observed in the Wilderness of Sin, before they reached Sinai, while they were being miracu-

The RIGHTFUL SABBATH



—From a painting by Arnold Friberg

THE IMPROVEMENT ERA

lously fed with manna and quail. (*Ibid.*, 16:22-23.)

The Sabbath was to commemorate the plague that brought death to the first-born in all Egypt and deliverance from slavery for Israel. It would place Israel under perpetual obligation and merit their devotion forever. Pointing to this memorable event at a later time, Moses reminded them:

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day. (Deut. 5:15.)

by William B. Hankins

Historically, the Sabbath was a day of remembrance, the establishment of a new calendar, the opening of a dispensation, the beginning of a new life, truly a declaration of independence, to be commemorated and observed with deep spiritual meaning.

The need for the advent of the Messiah was nowhere more evident than in the observance of the Sabbath. By the time Christ began his ministry, the Sabbath had largely lost its purpose. The escape from Egypt was a long way off. The thunderings from Sinai had long since died away. A day once full of vitality and meaning had become a dead form, a cloak for hypocrites, a debating society. It became more important to spy on those who might break the Sabbath than to do good and enlarge the soul. Principle became lost in method, and method became a perversion.

At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. (Matt. 12:1-2.)

And, behold, there was a man which had



—From a painting by B. Ploekhöst

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father. . . ."

his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Then the Pharisees went out, and held a council against him, how they might destroy him. (*Ibid.*, 12:10-14. See also John 5:5-10, Luke 13:10-17.)

Not only had they defiled the purpose of God's holy day, but they had made the "house of prayer" a "den of thieves." (Mark 11:17.) Israel had turned from one bondage to another. Lines of precept laid down as guides for a nation of slaves, recently delivered, had now become the shackles that fettered the progress and spiritual growth of free men. The perversion

was complete. Lost sight of was the fact that "... The sabbath was made for man, and not man for the sabbath." (*Ibid.*, 2:27.)

It was evident that Jesus had despaired of making over an existing order. All vestiges of the old in its decadent form must go.

No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. .

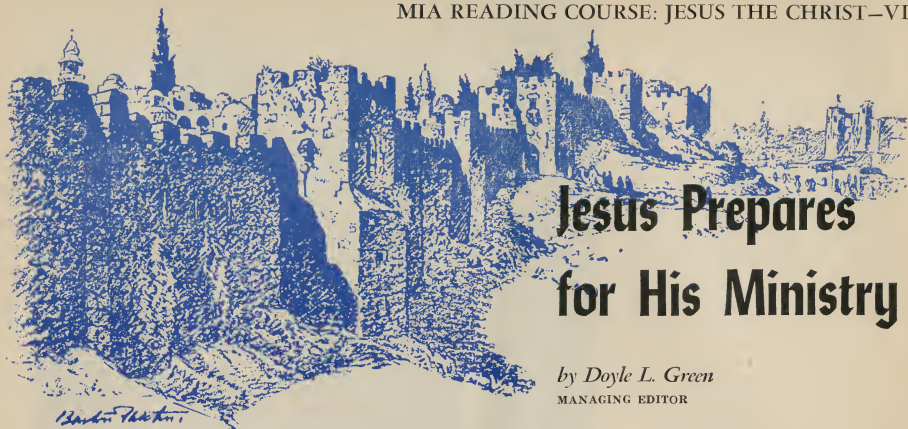
And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. (*Ibid.*, 2:21-22.)

Moreover, Israel's own prophets had foretold and even noted the abandonment of the Sabbath as given at Sinai.

Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

Your new moons and your appointed

(Continued on page 42)



THE FIRST THIRTY YEARS of the earthly life of Jesus were spent mostly away from public notice in the remote town of Nazareth in Galilee where Joseph took him and his mother following their return from Egypt. What we know of his life during this period we must glean mainly from our knowledge of the customs and laws of the people, from the brief account of Jesus visiting the temple at the age of twelve, and from an occasional statement made in the Gospels.*

The nature of the Jewish family Jesus was born into was such as to demand certain things of a growing boy. Respect for parents and elders, regular attendance at church, attending to prayers, learning a trade, studying and memorizing the scriptures, and learning to read and write were traits and skills which the Lord Jesus started early to develop.

There is little likelihood that Jesus ever attended a school. In his day in the little village in which he lived, his mother and father would have been his teachers. Church services in the synagogue, of which there seems to have been but one in Nazareth, were held twice during the week as well as on Sunday. These meetings generally consisted of prayer and reading the scriptures. On occasions the rabbis would deliver sermons, but this practice did not seem to have been the rule.

Jesus was an apt student, but we would expect this of him, with his wondrous heritage. His great intelligence was early demonstrated in the

way he astounded the learned men in the temple of Jerusalem when he was but twelve years of age.

The little village of Nazareth is described by visitors as a happy place. Built on the side of a hill, it overlooks a green valley which opens up from the plain of Esdraelon. A poor town in the main, it must have been the home of all kinds of people: the good and the bad, the industrious and the lazy, the humble and the proud. A mountain path which is described as rough, steep, and narrow leads into the village. The scenery is said to be spectacular.

The streets of the town, running one above the other on the hillside, are narrow and poorly kept. The limestone houses have flat roofs. The shops are small.

In this tiny town, in his parents' humble home and work shop, in the surrounding hills, and in the valley below, the Savior of the world spent most of his earthly life in preparation for the three years he would spend teaching the gospel.

Joseph was a carpenter by trade. It is natural to suppose that Jesus followed in his footsteps, learning to make plows, yokes for the cattle, chests for the houses, and other wooden items in demand by the townspeople. That he was a carpenter is also shown by a simple question asked by his neighbors when he returned to Nazareth and preached in the synagogue. Astonished at his wisdom, they asked, "Is not this the carpenter, the son of Mary . . . ?"

What a happy occasion it must have been for the twelve-year-old boy, when Joseph and Mary told him they were going to take him to the holy city of Jerusalem with them to attend the Passover week. This celebration had been held each year for centuries in commemoration of the angels' passing over the children of Israel and not slaying them. This event took place when Moses and his people were still in Egypt as slaves of the Egyptians.

Probably Joseph, Mary, and Jesus had planned this trip for some time. Joseph and Mary attended the celebration in Jerusalem each year, but as far as we know this was the first time Jesus had been permitted to go. Passover week comes at the end of March and the beginning of April. This is spring in the Holy Land, and the country is in its greenest and



*Scriptural references in this article are from Matthew 2, 3, 4; Mark 1; Luke 2, 3, 4; John 1.

most beautiful dress. The pilgrims made the trip in large caravans with friends and relatives traveling together, not only for their own pleasure, but also for protection from robbers.

The eighty miles between Nazareth and Jerusalem made a three or four days' journey, and inasmuch as the stay in the Holy City was a week in length the travelers were ordinarily away from home about two weeks.

As they neared the city sacred to the Jews because it was the center of their religion and culture, and because it housed the temple of God, Jesus must have been thrilled with all that he saw. And so many people! They flocked to the celebration of the Passover by tens of thousands.

The week was a time of great religious excitement. Ceremonies, ordinances, and special services were held. For seven days they ate unleavened bread, and all partook of a year-old lamb without blemish, prepared according to instructions given by the Lord to Moses. It was for some of the people the only chance they had during the entire year to visit the temple.

But the events of the week were finally over, and the travelers made ready to return home. Camps were broken, the caravans assembled. There were undoubtedly thousands of people leaving on the same morning to make the homeward trek. Joseph and Mary may have thought Jesus was with the other boys or some of the many relatives and friends in the company. At any rate, it is not hard to understand how amid such confusion a twelve-year-old boy could have been left behind. Perhaps Jesus, already aware of his holy mission, hurried to have one more visit to his Father's house. He had questions to ask. He had things to learn. In the temple were the most learned men in all the land. Such an opportunity would not come again for years. Perhaps before he realized it, the hours had passed, and the caravan was far away.

Imagine the concern when at the end of the day's journey Mary and Joseph sought Jesus "among their kinfolk and acquaintances" and did not find him. Theirs was not only the ordinary concern of a father and

mother for a lost child. No—theirs was the added responsibility of looking after the Son of God. One can hear their anxious questions as they hurried from group to group making preparations for the night's camp, "Have you seen our son?" "Hasn't Jesus been with you?" "When did you see him last?"

When they finally realized that he was not with the company and that no one had seen him since they left Jerusalem, they hurried back to the Holy City. After frantic searching they found him in the temple, "sitting in the midst of the doctors, both hearing them, and asking them questions."

The searching questions, the intelligence, and the wisdom of this twelve-year-old boy astonished the learned men. They did not know, of course, that they were talking to the Son of God.

Joseph and Mary were also amazed to find him in this situation, and notwithstanding the joy and relief they experienced at finding him safe, Mary could not resist scolding him mildly. "Son," she said, "why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing."

Jesus answered with the first of his

(Continued on following page)

The youthful Jesus conferring with the doctors in the temple.

—Painting by Heinrich Hofman, photographed by Camera Clix



Jesus Prepares for His Ministry

(Continued from preceding page)

words which are recorded in the scriptures: "How is it that ye sought me? wist ye not that I must be about my Father's business?"

And Joseph and Mary, still not able to comprehend the mission of their son, did not understand the meaning of his question.

What did Jesus mean? It is not likely that the question "How is it that ye sought me?" indicated that Jesus thought they shouldn't have been looking for him. Perhaps he meant that they should have known immediately where they would find him. Because of who he was, because of the great work he had to perform, because of his unquenchable thirst for learning, they should have known, had they thought, that he would be nowhere but in his Father's house. He must be about his Father's business.

Returning to their home in Nazareth, the family resumed its normal life, and Jesus, loving, obedient son that he was, honored Joseph and Mary and was subject to them.

The only record of the Savior we have for the following eighteen years, is given by Luke in one sentence:

"And Jesus increased in wisdom and stature, and in favour with God and man."

But even though his life was completely without sin, the secret of his divinity was not known by even his closest friends and neighbors.

THE PERIOD of seclusion and training was over. About thirty years had passed since the Son of God had come to earth to live among men. Now it was time for him to teach to the people of the world the gospel, to reveal the great plan of salvation, and show through deeds and words how men should live and what they should believe.

Bidding good-bye to his home, his family, his friends, Jesus made his way down the steep trail from Nazareth, and turned his steps to the south. His first task was to teach that baptism and the gift of the Holy Ghost, along with faith and repentance, were essential to joining his Church and entering into the kingdom of God.

The stage for this great and important ministry had been well set. John, his second cousin, the son of Zacharias and his mother's cousin

Elisabeth, had been sent by the Lord for this purpose. Knowing the kind of people his parents were, we can assume that John's training had been similar to that which Jesus received. In every way they would have prepared him to be the forerunner of the Savior. Further preparing for this great honor, John had made his home in the wilderness, eating locusts and wild honey and wearing clothes made of camel hair, and a girdle of leather. In accordance with the angel's instructions to Zacharias, John's hair had never been cut in the thirty years of his life.

This very colorful character made his appearance at Bethabara, "the house of the crossing" on the Jordan River. This is one of the few places where the river can be forded and may have been where Joshua led the children into the Promised Land. Numerous travelers and caravans passed that way, often making camp over night there. From Bethabara it was a good day's journey by foot west and a little south to Jerusalem.

What a wilderness it is! It lies nearly four hundred feet below sea level; dry, hot, barren!

John was a fiery and fearless preacher, calling upon the people to confess their sins, to repent and be baptized "for the kingdom of God is at hand." He called his listeners a generation of vipers; he condemned Herod (the ruler of Galilee) for his sins; he instructed the publicans or tax collectors to be honest, the soldiers to mistreat no one, and all the people to be charitable and share what they had with the poor.

He must have looked and sounded very much like the prophets of old, and news of him spread quickly over Palestine. A prophet preaching at Bethabara! A prophet called the Baptist baptizing in the river Jordan! What a stir this caused among the people. Since the days of Malachi they had been waiting to hear the cry, "Prophet." From Jerusalem, from all over Judea, and from other parts of Palestine they came to hear him.

Was this the promised Messiah? Was this he who would be their king and deliver them from their oppressors? Was this the Christ? In answer to their questions he said, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not

worthy to unloose: he shall baptize you with the Holy Ghost and with fire."

To this John came Jesus. Whether or not they had met before we know not, but when John saw the Savior walking toward him, he knew who he was and said, "Behold the Lamb of God, which taketh away the sin of the world."

"This is he of whom I said, After me cometh a man which is preferred before me: for he was before me."

When Jesus requested baptism, "John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"

But Jesus answered, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

What a great lesson Jesus taught. He did not need to be baptized for the remission of his sins, for he had no sins. He was the one perfect being who had ever lived upon the earth. But baptism and the gift of the Holy Ghost were necessary ordinances for all persons entering the kingdom of God, or joining the Church, and Jesus was here to show the way.

So Jesus and John walked out into the River Jordan, and Jesus was baptized, demonstrating to all the world that baptism by immersion is required of every person.

After Jesus came up out of the water, an event took place that has not been duplicated many times in the history of the world. The reality that the Godhead is composed of three distinct personages was demonstrated without any question. The Holy Ghost descended upon Jesus in the form of a dove, and the voice of the Father from heaven was heard saying: "This is my beloved Son, in whom I am well pleased."

John later testified of this important event saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him."

"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

"And I saw, and bear record that this is the Son of God."

Immediately after the baptism,

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¹This is according to Matthew, Mark and Luke say "Thou art my beloved Son."

THE IMPROVEMENT ERA

THE LAST Garden

by Harold Helfer

IT WAS JUST that Gramp's time seemed to have come, that's all. And he *was* getting pretty old. His hair was snowy white and, especially lately, his skin seemed to be getting the same way, hardly any color in it at all.

Somehow you could just tell that Gramp had come to the end of things. And no one seemed to know it any better than Gramp. It wasn't only that he didn't stir about much anymore, but he seemed to be waiting now, waiting for everything to get itself over with. In fact, he said to me one day, "Joey, this is my last garden."

If there was anything that Gramp set a store by, it was his garden, especially after Grandma died. And I guess Gramp had just about the nicest and neatest garden in town; every blade of grass seemed to be exactly in place, and so were the gladioli and the roses and the tulips and all the other flowers.

Gramp seemed to have become more listless than ever over the winter. He seemed to sink deeper and deeper into that old worn plush chair of his, as if he wanted to get away even more from the everyday things around him.

And that last week in February it really looked as if the end had come for Gramp. He hardly seemed to eat any more, and he barely seemed to have the energy left to get in and out of his chair. Dr. Hobbs dropped by two or three times that week. You could tell from the extra solemn way that he acted and from the way the rest of the family kept moving about as if they were on tiptoes and giving each other quick glances that this was one of the last visits Dr. Hobbs ever expected to make on Gramp. As a matter of fact, Aunt Dora and one or two others were even in touch with the funeral home and were making funeral arrangements. And then, the next thing anybody knew, there

Aunt Dora and one or two others even were in touch with the funeral home and were making arrangements. And the next thing anybody knew there was Gramp fussing around in the garden again.

was Gramp fussing around in the garden again!

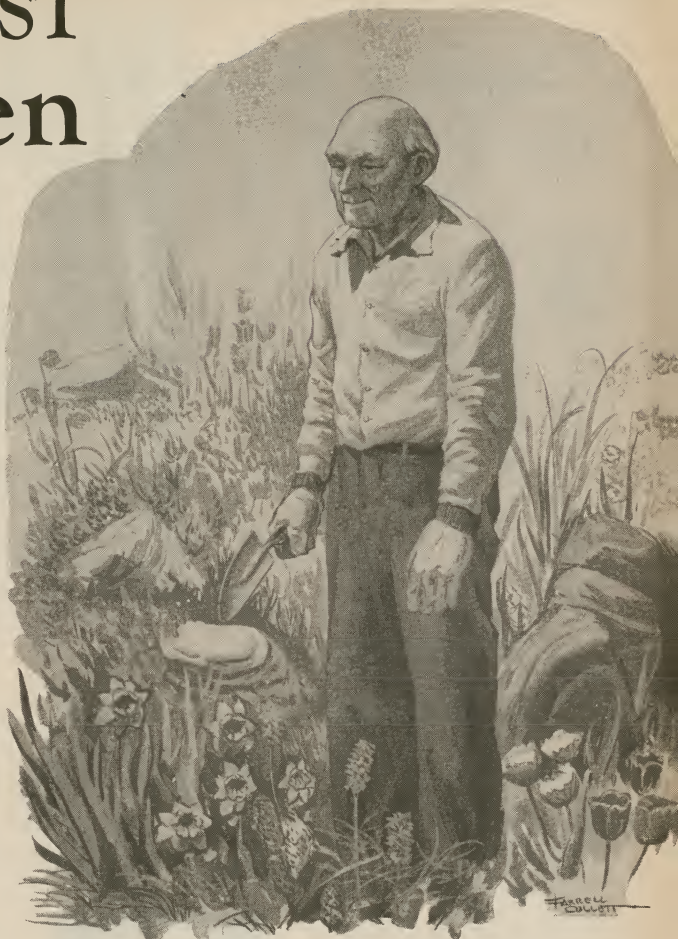
Of course, he wasn't his old self. He seemed stiff and jerky, almost like a mechanical man. What had happened was that the rosebush had begun to bloom. It was somewhat unexpected, but then the weather had been unseasonably warm. Of course, the bush had to be pruned and sprayed and so forth, and so that's what Gramp was doing.

Well, he'd hardly got through get-

ting the bush in shape, just exactly the way he wanted it, with every bud and every flower in just the right and proper position, something which took about two or three days, of course, when the daffodils began pushing themselves up.

Now some people don't like daffodils, and try to get rid of them, almost as if they were crab grass, but Gramp loved to see the small yellow flowers popping up all around, and he was

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Regard for the Priesthood

A TALK TO THE YOUNG MEN

BY THE SENIOR EDITOR

President Joseph F. Smith



RIESTHOOD IS THE agency of God delegated to those who are called by authority to officiate in the ordinances of the gospel.

"The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things." (D & C 107:8.)

Even if it is not possible to regard men for the men themselves, if they hold the priesthood, they should be regarded on that account. God will not permit unworthy men to long officiate with this authority. What is priesthood? Priesthood is the authority which God delegates to men upon the earth to act in his name. "And," as we are told in the Doctrine and Covenants (68:4), "whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, and the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." It is a wonderful responsibility and a very precious allotment to any person who has thus been blessed of God with this agency. And likewise, there is responsibility placed upon those who shall reject this authority, or who shall treat it lightly, or who shall disregard it.

I have a friend living in a distant country. I cannot go to him myself,

but I send a messenger to my friend, delegated to deliver my message to him. He goes, and is received with joy. He is treated to the best of everything. My friend receives him because of me, and honors his word as if I spoke, because of me. My messenger delivers my message. He does not misrepresent me. As a man, he regards me too highly for that, and would not think of proving recreant to his trust and to the confidence which I have imposed in him. Even so in many of the common affairs of our lives, we would not think of proving false to the simple trusts which we impose in each other. We regard the responsibilities of both the receiver and the deliverer of messages between man and man.

Should we not, then, prove even more true to the things entrusted to us of God! It is the same in governments. An ambassador speaks in the name of his country, and his words are received by the government to which he speaks as the words of the country which he represents. Recreance to his trust would soon place him in the way of trouble; and if the country to which he delivers his message will not listen, the result is the same as if it would not listen to

the government which he represents. The treatment which he receives is the treatment which his country receives. There is responsibility on both sides which honor demands shall be held sacred. They who break such trusts, private or public, are cast out and dishonored of men.

From these simple illustrations, if you get the idea which is sought to be conveyed, you may readily comprehend the relation which men having the priesthood, which is the agency of God, hold between God and man; and understand both what is their responsibility and the responsibility of those to whom they, as such agents, are sent. Quoting again from the Doctrine and Covenants (84:35-39): "And also all they who receive this Priesthood receive me, saith the Lord;

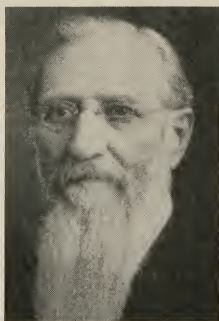
"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the priesthood." Now this, as far as the people are concerned to whom the priesthood is sent. Under such conditions and promises, how can any person justify himself in disregarding the servants of God who hold the Holy Priesthood? In doing so, such persons show disrespect to the agents of God, and cast aside the message of the Lord, their greatest true and living friend. They act with God as they would not think of acting with their friends and associates. Shall we not act as honorably with God and the messages which he conveys to us through authorized agents, as with our fellow men? Someone may object and say that the agent has faults, that he is only a man, that like all men he is imperfect, and therefore is not worthy of our respect. Such argument is wrong. For who then could we respect among our friends? Are not all men subject to weaknesses and imperfections? No; rather let us argue that being the

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President Joseph F. Smith
6th President of the Church
and 1st Editor of The Improvement Era



THE BIBLE COMES TO LIFE AT THIS ZOO

by B. G. Newboff



By linking real animals and growing plants with the Bible, Jerusalem's zoo is a wonderland of living scripture.

THE LITTLE FOXES may be merely the title of a once popular play and movie to the average American, but almost every child in Jerusalem knows the phrase had its origin in Song of Solomon. (2:15.) Not only can they quote chapter and verse—Take us the foxes, the little foxes, that spoil the vines—but they can also lead the visitor to a cage in which just such foxes as the ancient author described are housed. Those with which they are familiar live in the city's Biblical Zoo, probably the only one of its kind in the world.

Jerusalem's children have an unusual ability to quote scripture, not because they spend more time in Bible school than American youngsters, but because they never tire of visiting the zoo where every cage and wire enclosure bears a plaque identifying the occupant and relating it to the Bible with a verse printed in both Hebrew and English.

Six years before Israel became a nation Dr. Aharon Shulov, professor of zoology at Jerusalem University, conceived the idea of combining animals with scriptural texts to appeal

to children. Since he was a student of the Bible, he was aware of the many animals in its pages who helped human beings. These animal heroes, Daniel's lion, Balaam's ass, Elijah's ravens, Noah's dove among them were centuries dead, but their living counterparts could be found in twentieth century Palestine. By appealing to children's love of animals, Dr. Shulov felt he could quicken their interest in the Bible.

His unique zoo was started in his own back yard. The first inhabitants, housed in wooden crates, were four monkeys, a vulture, an eagle, some lizards, and a few rabbits. A wolf and leopard captured in the city limits were donated to the zoo. Then Dr. Shulov's neighbors began to complain of the noise. City authorities became aware of his project through their complaints.

Officials approved his plan to build a Bible zoo, and he was given several acres away from the center of the city for use. Lions, panthers, foxes, jackals, and porcupines were added to his Biblical animal kingdom. In a few months, however, he was notified

that this land had previously been allotted to a veterans' housing estate. The zoo had to move.

A wood on Mount Scopus, overlooking both old and new Jerusalem and having a view of the hills of Moab and Edom and the Dead Sea in the dim distance, was the next site for his zoo. The animals hardly had time to feel at home in their new surroundings when the Israeli-Arab war started.

Food and water were scarce in the city, which was under fire, yet zoo attendants came at night, creeping to keep from being seen as moving targets, to feed the animals. After the Arab Legion cut the road to Mount Scopus, the zoo's staff felt forced to turn the harmless animals loose to fend for themselves. All left except the deer, which remained in the woods they regarded as home.

The zoo's future was not overlooked in the negotiations for the Israel-Jordan armistice. The old site on Mount Scopus was not available after the city was divided into sections. Twelve acres known as Schneller Woods in Israel's section were set aside for the zoo. Here it was relocated just inside the boundary between Israel and the kingdom of Jordan. From this location the visitor can see both the ancient tomb of the Prophet Samuel on one of the Judean hills and the tall modern masts of Radio Ramallah.

Only once since this last re-establishment has the zoo nearly caused an international incident. In early 1951 a pair of rare Syrian bears escaped and headed for the nearby Jordan lines. The female returned of her own volition, but the keepers had several sleepless nights before Dr. Shulov succeeded in persuading the male to follow his mate back to the zoo.

(Concluded on page 63)

There Were Jaredites

by Dr. Hugh Nibley

BRIGHAM YOUNG UNIVERSITY

OUR OWN PEOPLE

CONTINUED

AN EXCELLENT IDEA," said Blank, taking his briefcase as he had done on the night of his first meeting with F. "Let us begin at the beginning.

"Ether starts out on the keynote of all epics, the two factors which according to Kramer are 'primarily responsible for the more characteristic features of the . . . heroic ages,' namely, the scattering and wandering of the peoples and the disintegration of world civilization.²⁹ And here we have it: ' . . . Jared came forth with his brother . . . at the time the Lord . . . swore in his wrath that they should be scattered upon all the face of the earth; and . . . the people were scattered.' (Ether 1:33.) They went forth with their flocks and herds, friends, and families (1:41), all alike torn up by the roots and driven out of the land (1:38), but still hoping, like every heroic people, to become 'a great nation' and equal or surpass all others." (1:43.)

"Philip de Comines gives us an interesting commentary on that last point," F. interrupted, "when he tells us that by the laws of chivalry it is the solemn duty of every nation and monarch to become greater than all others—a rule which makes war the natural state of things. A state of chronic warfare was thus the heritage of the Middle Ages from the times of migration."³⁰

"Strictly in keeping with the epic tradition," Blank continued, "the history of the Jaredites is presented in the form of a royal genealogy; the book of Ether is in fact simply a running commentary on a genealogy, with Moroni doing most of the commenting. The story opens with a long list of royal names, and all that follows is a continuation and expansion of that list. In dealing with its heroes, many of whom are 'oversized' figures either for good or for evil in the best heroic manner, the book of Ether scrupulously observes the rule that in the true epic 'there is no

character who appears uniformly in an unfavorable light.' Who was the worst of the Jaredites—Akish? Rip-lakish? Coriantumr? Shiz? No matter which one you pick you will find yourself as much inclined to pity as to hate him; nor can you deny a grudging admiration for the ferocious and abandoned heroism of these terrible warriors who, though they know they are doomed, continue, like Milton's Lucifer, to shout defiance and pursue one another with fierce and unrelenting energy to the end."

The behavior of the heroes in the epics is "often childish and brutal," as we have seen, and even the noblest of them is not beneath gaining an advantage by some underhanded trick. The career of Akish in the eighth to tenth chapters of Ether is a perfect illustration of this, although others are just as bad. On the other hand, in true epic "a dignified and fastidious tone" prevails in the dealings of these men with each other, and strict rules of chivalry are observed, especially in war and duels. So we are told in Ether how Shiz and Coriantumr pitch formal camps and "invite" each other's armies forth to combat by regulated trumpet blasts (14:28), exchange letters in an attempt to avoid needless bloodshed (15:4-5, 18), and rest at night without attempting to attack each other, fighting only at the proper and agreed times. (15:8, 21-26.) As in all epics, including Ether, "the waging of war is not incidental but essential to the heroic way of life." A great chief gains "power over all the land" only after he has "gained power over many cities," and "burned many cities," (14:17) in the best Homeric fashion.

Again, as in all true epics, every scene in the book of Ether takes place either on the battlefield (as in chapters 13 to 15), in the court (as in the tales of intrigue, chs. 7 to 12), or in the wilderness, where hunting and hiding play almost as conspicuous a part as fighting. (Ether 2:6-7; 3:3; 14:4,7; 10:21.) Fighting takes the proper heroic form of the single combat between heroes, with the personal feud as its motive, the contest being

conducted by the established rules of chivalry. This is well illustrated in the career of Coriantumr, who was wounded in a single combat with his rival Shared, whom he dispatched (13:27-31); then he fought hand to hand with Gilead (14:3-8), and next with Lib (14:12-16). Finally he met his bitterest rival, Shiz, in a number of face-to-face combats. (14:30, 15:30.) Since in heroic ages one becomes a leader by proving his prowess in open competition, personal rivalry and ambition are the ordinary and accepted motives for war and need no excuse. Throughout our Jaredite history the perennial source of strife and bloodshed is the purely personal rivalry between great leaders, and so it is in all epic literature.

Jaredite society, like every other heroic society, is a feudal organization bound together by an elaborate system of oaths. This is indispensable to the survival of the society in which the followers of a chief are a free ranging, mounted nobility, always on the loose and free to serve anyone they choose. The oath is the only possible control over such men. We are clearly told in the book of Ether that the terrible oaths and conjurations behind every ambitious project for power and gain were imported directly from the Old World. (8:9, 15-18, 22ff; 9:5, 26f, 10:33; 11:7, 15, 22; 14:8, etc.) At the same time, loyalty must be bought with a price. To attract and hold followers every great lord must be generous with his gifts and promises. In Ether loyalty is bought by "cunning words" (8:2) and by gifts. (9:10f; 10:10.) By such means in heroic societies great chiefs attempt to "draw off" each other's supporters. This is a commonplace in the book of Ether. (7:14, 15; 9:11; 10:32.) Gangs were quickly formed and dissolved, and each regarded itself as an independent society whose own aggrandizement was the only law, "every man with his hand fighting for that which he desired." (13:25.) Even an unpopular prophet could seek and find personal safety under the protection of a great chief (11:2), and an unpopular leader

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could be liquidated by an uprising, no matter what his claim to the throne, "and his descendants . . . driven out of the land." (10:8.)

To defray the expenses of lavish and necessary gift-giving, the lords of all heroic ages engage in a systematic and perfectly honorable business of plunder and exaction. It is their prerogative to try to grab whatever does not belong to them already, and that includes the seizure and holding of one another's persons for ransom. The Jaredite brothers, Shez and Riplakish, show us this free competitive economy in action: Shez was well on the way to taking the kingdom away from his father, thanks to his "exceeding riches," when those same riches got him killed by a robber. (10:2-3.) Riplakish paid for his royal magnificence by oppressive taxation and extortion, which resulted in getting him, too, assassinated. (10:5-8.) Everyone grabbed what he could, and nothing was safe (14:1), with every strong man leading his own gang to plunder. (13:25-26.) As to the retaining of each other's persons in honorable captivity, nothing is more characteristic of heroic ages or more familiar to the readers of Ether. (7:7; 8:3-4; 10:4, 15, 30:31; 11:9, 19, 18, 23.)

The feudal contract on which every heroic society is based is before all else a mutual obligation of fief and overlord to avenge wrongs done to the other. The book of Ether is full of this. The sons of Omer, for example, "were exceedingly angry" against Jared for stealing their father's throne, and "did raise an army" and force him to give it back again, (8:2-6.) In the same way "the sons of Coriantumr . . . did beat Shared, and did obtain the kingdom again unto their father," (13:24) in whose interest they "fought much and bled much." (13:19.) But this same Coriantumr had to reckon with equal devotion when it was directed against himself at a time when the brother of Lib "had sworn to avenge himself . . . of the blood of his brother" (14:24), whom Coriantumr had killed in single combat during a battle. (14:16.) Blood vengeance is obviously the rule in this as in other heroic societies, where it touches off those long tragic feuds that make up so much of the epic literature, especially

of the "saga period." The fights in Ether are nearly all family feuds, sordid quarrels between warring kings, ambitious sons, and avenging brothers (8:2ff, 5ff; 7:4, 13-16; 8:9ff, 12; 10:3-4; 11:4; etc.), though typically Asiatic complications, must have been introduced by polygamy, an institution reported quite casually by Ether (14:2) and thoroughly typical of the early heroic periods. The worst plot of all in Ether is engineered by a woman, who employs as her "do-it-yourself" guide to the art of murder certain books of the ancients brought over from the Old World. (8:9-10.) As we have seen, nothing is more typical of the post-heroic saga times of settling down after the migrations than these terrible women and their criminal ambitions—the Greek tragedies like the Norse sagas are full of them, and they are not lacking in any heroic literature. (Chadwick, pp. 90f.) When Chadwick describes a typical epic cycle as "little more than a catalogue of the crimes committed by one member [of the ruling family] against another," and further describes those crimes as particularly horrible in nature, we need not apologize for the book of Ether, either for neglecting or overdoing that sort of thing.

Relatively early in Jaredite history a, war of extermination took place, leaving only thirty survivors "and they who fled with the house of Omcr." (9:12.) A general war of all against all in the Asiatic manner nearly wiped out the race again "in the days of Shiblom" (11:7), and "utter destruction" was promised by the prophets unless the people changed their ways. (11:20.) Finally, in the last great war, the destruction was systematic and thorough, the people laboring under what the Greeks called the spell of Ate, as if they were determined, no matter what happened, to accomplish their own annihilation. (14:19-25.) The whole population was cut down to fifty-nine souls (15:25), and these slew each other in the best heroic fashion, leaving the two kings as the last survivors. This is not a fantastic coincidence at all. We have seen that the common and established rule of heroic warfare demanded that the king be the last survivor in any conflict. Since the entire host had

taken a solemn oath to die in defense of his person, in theory the king had to be the last to go, and in practice he sometimes actually was. The only way to get around that sometimes inconvenient rule was by another rule which dissolved the nation automatically on the death of the king, as if all had been destroyed with him. In such cases all the former subjects of a king would automatically become the subjects of his conqueror.³¹

"But there is one thing that puzzles me," said F. when the friends were together for the last time. "Where is the archaeological record for all this?"

"I am glad you asked that," Blank replied. "People are prone to expect any civilization described in the records as great and mighty to leave behind majestic ruins. The mighty piles of Egypt and Babylon have fooled us into thinking that the greatness or even the existence of a civilization is to be judged by its physical remains. Nothing could be further from the truth. The greatness of a civilization consists in its institutions, and as Professor Coon has recently observed, 'institutions leave no easily detected archaeological remains.'³² This has led even the experts to overlook the importance and sometimes the existence of heroic or epic words."

"Or rather," Professor Schwulst amended, "it led them for many years to assume that there was no alternative in early history between complete savagery or sedentary life in farms and cities. Actually the ancients were committed to neither type of life. But because farmers and city-dwellers leave remains behind them while the nomads do not, they have always received the credit for coming first. As Professor Childe observes here: 'The nature of the archaeological evidence is liable to favor this view unduly; herdsman living in tents and using bone tools and leather vessels leave few remains behind them,' and so wherever the remains of the first civilization turn up it is a hundred-to-one chance that they will have been left by townspeople or cultivators, who thus get all the credit for founding civilization.'³³ Actually a little reflection will show that they cannot have come first, and today scholars are agreed in describing the first

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—Illustrated by Farrell R. Collett

Silently Jan started down the path which led away from the forest, but just as he rounded a curve, a flash of lightning penetrated the trees, and he stood face to face with a blond Nazi soldier.

hunger would be worse if he so much as stretched his undernourished legs to a cooler spot between the sheets. He tried to remember back through his ten years to the last time there had been plenty of food. It seemed such a long time, and his only memories were of the many days of hunger in between.

He could hear Moe, the mother, downstairs setting the table for breakfast and knew that the usual *tarwe-koeken* was cooking on the small pot-like stove which had been especially made to save fuel during the war. Small as it was, there was often not enough wood, and then all their food was eaten cold. He remembered last evening, when, under cover of the rain, he had ventured into the forbidden woods and gathered a few twigs so that this morning the *tarwe-koeken* could be cooked. There were many dangers in the woods. Besides the land mines, there was always the fear of the searching beam of a patrolling Nazi soldier's flashlight. Their orders were to shoot on sight anyone found out after dark. Last night, under cover of the gathering darkness, Jan had quickly gathered the precious twigs and hid them under his shirt. Silently he started down the path which led away from the forest, but just as he rounded a curve, a flash of lightning penetrated the branches of the trees, and he stood face to face with a blond Nazi soldier. Fright rose in Jan's throat as if a leather thong had suddenly been wrapped around it. His knees trembled, and his arms clutched the branches under his shirt until the

AND SHOULD WE DIE

by Klea Evans Worsley

THIS SUNDAY began for Jan just like every other Sunday since the Nazi occupation of Holland. Yesterday a misty rain lasted far into the evening, but this morning the sun woke him through the casement window, and the sky was as blue as the shimmering sea behind the dikes. Without moving his head from the snowy pillow, he could see the huge chimney which served both the

Koenen's and Winkel's homes across the narrow street. His eyes watched the dancing patterns the leaves of the old *eik* tree made on the weathered bricks.

With complete awakening came the awareness of hunger, hunger that was never quite satisfied by the meager rations allowed under the occupation. The small Dutch boy lay still for a moment because he knew that the

sharp twigs almost cut the skin. But the soldier turned and disappeared with quick steps down a bypath, his military boots thudding on the hard-packed ground.

Gradually the tension left Jan's frail body. It was quite dark. Maybe the soldier hadn't seen him. But this was hard to believe. Jan had even been able to recognize that blond hair and remembered that he had

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seen the soldier twice before. Jan couldn't quite recall where, but something had made him remember.

The gentle rain began again. With renewed caution Jan held the branches inside his shirt and raced for home.

Now, as the morning sun crept higher, he could hear Va talking to his little sisters in the next room, and knew that his father was helping them prepare for prayers. The boy was being allowed to sleep late after his adventure of the night before. But Jan knew that Va would feel badly if he were not present for morning prayer, and Moe would want him to have the cereal while it was hot.

As he began to dress, he heard the military click of a Nazi patrol coming down the cobblestones of the street. At the sound of the spiked boots, all movement in the house stopped abruptly. At such times the heartbeats always seemed to stop for the space of a few seconds until the tread of boots had passed. Each time there was the fear that they would turn and approach the big front door, with its colored glass panes and delicately designed fanlight. Jan remembered how they had taken Mynheer Koenen and Mynheer Rezelman and Oome Jaap.

As the sound of marching feet became more faint, the household resumed the breakfast preparations. They were used to these interruptions. Always the fear was there, but they had learned to put this fear aside as soon as the danger was past, pretending that it had never been.

Jan hurried down the stairs wondering if he could stand the hunger until after prayers. On other days when it was his turn or one of the

little girls, they sometimes cut them short, but today was Sunday, and Father always prayed on Sunday. Jan greeted his mother with the usual light kiss just above one ear, where her shining blond hair was brushed up and into a roll at back.

"Call Va and Marietje and Corry, or the *tarwe-koeken* will be cold, and you will have had all your risk for nothing." But there was no need to call because down the stairs came the father, the two well-scrubbed little sisters each holding tightly to a hand as they skipped down two and three steps at a time.

As was the custom each morning, they took their places around the table and dropped to their knees. Va was a spiritual man. Sometimes it was hard for Jan to understand what his father found to speak about for so long during the prayer. It was often difficult to keep his thoughts from wandering. Now and then his mind came back to the words Va was saying—"Help us to understand those who oppress us, and remember that they, too, are our brothers—" Yes, Va was always teaching them to love their enemies. Suddenly, Jan's hunger was almost more than he could endure. Love thine enemies? Love those swaggering, arrogant troopers who made life so miserable for them? Love the trim, smartly uniformed horde who had come into their peaceful country and made life one continuous nightmare of terror? Love the forces that had brought this hunger to his stomach? But Jan must not think of this while Va was praying—"and Father, remember our dear Saints in Den Helder until we can meet with them again. . . ."

Jan could remember Den Helder

and how it had been on Sundays before the war. Everything had been so different then. For breakfast Moe cooked often the little *pannen-koeken* Jan loved. Sometimes she baked *poftertjes* for Marietje and Corry, and always the *gortepap* for Va. After breakfast they used to put on their best clothes and walk along the beautiful park that lined the Singel canal, as the family leisurely made their way to the railway station. At Schagen there was a happy meeting with the De Bruins, and at most of the stops along the way other Saints joined them: all with one destination—to meet together and worship God and learn more of this gospel the young missionaries had brought to Holland.

Jan felt a sharp pain in his left knee, and he shifted his position to ease the ache. As if it were a signal, the prayer was finished, and the boy climbed stiffly onto his chair. He looked across at his father and was instantly sorry that he had let his thoughts wander during the prayer. He loved Va so much, and this morning he looked very tired. Jan knew he had been at the piano working on some orchestra music until late the night before. It was much more tiring with the dim oil lamp, and each day the lines beside his eyes were deeper.

Jan slowly ate the *tarwe-koeken* and slice of sticky black bread, making the bites as small as the gnawing hunger would allow, so that it would last as long as possible. His thoughts were grave this morning; the war had made him older and wiser than his ten years. He wondered, as he had so often, how Va could keep from being bitter about their enemies. Jan hated them. Not only because of his own and the family's hunger, but he also hated them for things which he did not clearly understand—for making Moe turn so white whenever the Nazi patrol came prancing down the street; for keeping Va from doing all the wonderful things with his music that he had begun before the war; for the look on Moe's face when they searched the house and took the silverware which had belonged to her *Overgroot-Moeder*. But Va didn't seem to hate them. Jan wondered if it was because of his music, which had meaning and beauty for all peoples, or was it what Va and Moe called "the gospel," which Jan didn't really understand yet.

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Our Ducloux Genealogical Problem

by Mrs. Julian R. Stephens



Ducloux Family Tree, compiled by Abbé Alfred Ducloux.

MY GREAT-GRANDMOTHER, Fanny Mary Ann Romriel, joined the Church with her family in 1849 at St. Johns, Jersey Isle, England. It is a small island situated in the channel between England and France. The language spoken there is French. In the early part of April 1855, the Romriel family left Jersey Isle for Salt Lake City.

My great-grandfather, Maurice Ducloux, was a soldier in the Expedition of 1857-1858, known as Johnston's Army, which came to Salt Lake City. He was a blacksmith and master gunsmith. Fannie Mary Ann left home in the early part of 1859 to work for some people who were taking in work from the soldiers of Johnston's Army in the way of washing, ironing, and sewing. It was at this time that she became acquainted

with Maurice Ducloux, a young Frenchman from Mount Vernon, Alabama. Having heard Fannie was of French descent, he sought her company. Their acquaintance developed into friendship and then into matrimony. They were married August 19, 1859, in Salt Lake City.

At the outbreak of the Civil War, Maurice's family sent for him to return to Mount Vernon, Alabama, to help in the arsenal situated there. So he and Fannie went to Alabama. While living in the South, Fannie witnessed many trying scenes. When war conditions demanded that all mechanics in and around Alabama go to Pensacola, Florida, to repair war equipment, Maurice went with them. Fannie followed soon after and lived there for a number of years. While there she had three children,

one of which was my grandmother, Sophia Julia Ducloux Jones.

At the close of the Civil War my great-grandparents returned to Mount Vernon and lived a happy life until Maurice was shot December 19, 1874, and died a few days later. The family was planning for a gay Christmas. The turkeys were in the coop, waiting for the feast. Preparations were going forward rapidly. Maurice had gone to Mobile, 36 miles south of Mount Vernon, to buy Christmas presents and supplies. Arriving at the depot he stepped into a little café and store, the keeper of which was a friend of his. A quarrel was going on between this man and another friend. Maurice stepped between the two quarrelling men to make peace. Just then a gun flashed, and Maurice was shot. He was taken to his home in Mount Vernon, and just before Christmas he died. Fannie then decided to go back to her people and to the gospel which she knew to be true so that her children could be taught true principles.

Papa Pierre, Maurice's stepfather, accompanied Fannie Mary Ann to Utah to help her with her children. They arrived in January and went to live with her parents at Five Points. In May Papa Pierre died;

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The Ducloux family home, Faverois, France.

the trip had been too strenuous for him. The only information I could find about him from my family was that his name was Papa Pierre.

Fannie later married Charles Singleton. My grandmother Sophie Julia never forgot her father Maurice.



Abbé Alfred
Ducloux

After her marriage to James H. Jones she wished to visit her relatives in Alabama for genealogical information but never seemed able to. She also wrote letters inquiring about her father's people. In 1905 my grandmother and grandfather went to the Salt Lake Temple and did endowment work for her father Maurice, his mother Mary Ann, his father Nicolas, and Papa Pierre. Finally Sophia Julia's health became poor, and she asked my Uncle Charles to take over her genealogy and fix a record book, which he did until his death in 1942. My grandmother died in 1928. Family tradition was that the Ducloux came to New Orleans from Alsace-Lorraine. Searches were made at New Orleans and at Metz, France, but no leads or connections could be found.

In 1952 I became interested in genealogy. I enjoyed every minute I spent visiting relatives and copying their records to see how far back my pedigree could be extended. My mother's lines (she was Florence Child) were extended back to the 1500's and 1600's, but my father's Ducloux line was back only to 1838.

About the time I became interested in family research, my brother-in-law Edison (Ted) Harris was put on the genealogical committee at Layton. He and his wife Florence (Jeri) Jones enrolled in the genealogical Sunday School class. Here they were encouraged to correspond and try to find relatives where contacts had not been made for years. So Jeri wrote to the *Mobile Press* and asked if they

had in their files any record of the shooting of Maurice Ducloux in 1873. They could find no record but sent her the name of Ernestine Ducloux, who was in the Mount Vernon directory. Knowing that our relatives were Catholic, she wrote in July 1953 to the Catholic Father at Mount Vernon, Alabama. After a while she received a letter from Mrs. Lena Ivey, Mount Vernon, Alabama. She said she had been handed Jeri's letter and was happy to answer it because her mother (age 90), who was still living, was a daughter of Maurice's brother James Ducloux and could remember playing with Sophia Julia and her sisters when they were children and lived in Mount Vernon.

My family was so thrilled at this news that it was decided that the last week in September 1953 my father, Eugene Ducloux Jones, mother, brother Ducloux, and I would visit our relatives in Alabama. We wanted to see just what genealogical information they would have, and we were very happy to make contact again as we had had no association with the Ducloux in Alabama since my grandmother's death.

We enjoyed visiting the South and meeting our relatives, all of whom lived on the little main street of Mount Vernon. They were just as happy to meet us. We were told how Joe Cannon (he owned the grocery store and was married to Kathryn Ducloux, granddaughter of James Ducloux and sister-in-law of Ernestine Ducloux) acquired Jeri's letter.

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Looking toward the family home of the Ducloux, Faverois, France.



BLUE PLUM MORNINGS

by Ilene Hanks Kingsbury

IT ALL BEGAN the day Grandma and I were weeding a row of radishes; but I refer to it as my blue plum morning. Yes, I was quite grown up for twelve. I was overly old-fashioned as a teen-ager; in fact, I fancied I had cut my eyeteeth long since. However, I tired fast and on the next down row managed to slouch in the shade of a venerable blue plum tree. Its crusty bark caught my braids, and Grandma had to all but cut me loose. Right then, she too sat down nearby. Her back rested on the trunk of the next patriarchal fruit bearer.

And right then, also, began an adventure for me that has grown more exciting over a thirty-year period. Before I realized it, she was well into recalling a day sixty-two years before when with her firstborn infant balanced on her hip and the free hand steadying a blue plum cutting, she had aided her husband as he shoveled dirt around the tender roots. That day they gave to the red Iron County earth a row of shade-giving, fruit-bearing, garden-decorating trees. Eight other little ones blessed their union, and all received shade, fruit, and beauty as their legacy.

However, in my childhood the generously fruitful years had tapered off, the branches were thinning, and

only a few freshly dried pounds of plums were put in flour sacks for the winter's eating. The dignified limbs looked a little out of pocket, Grandma said. Younger hearts planned doing over, "Mother's south walk, and let's cut down those old plums." Perhaps you have already guessed it! The threescore year's memory of planting with a baby on one hip saved that row of gnarled nourishment—Grandma's symbol of harvest.

In their shade, crunching a radish and loving the Welsh lilt of Grandma's sentences, I was given a determination, almost sacred in its dedication, to hear *all* the pioneer story.

Since that blue plum morning I have visited, interviewed, and jotted notes on scores of that diminishing band of stalwarts. I can state without equivocation that no facet of their life has escaped me.

These valiant personages represent a distinguished historical host: They are survivors of the covered wagon era. They all came to the "Valley" the hard way—the ox team train mode of transportation. After 1869 it was the iron horse with chug, whistle, and cinder that brought the "believers." But these original pioneers came far before that date. Of 86,000 who walked the Mormon trail

from 1847 to 1869, a scant two dozen remain to say they crossed the plains by covered wagon. Men and women of such classic caliber are as beacon lights to future generations. They came as a valued part of a colonization program probably not equaled in history—more than 350 settlements in thirty years—think of it, one a month, year in, year out! It is difficult to estimate the organizational effort, by one united group, that went into such an ambitious project. These survivors of that era impress one with the fact that they were not daunted! Sincerity marked their brows. Nothing—depression, deprivation, death—could stir them to ignoble deeds or scathing denunciations of our day or age.

* * * * *

She said her father carried her across the plains on his shoulders. Others came in a covered wagon, pushed handcars, or walked barefoot for a thousand miles; but Annie, at three, was hoisted to the broad shoulders of this parent who took care of her as both mother and father.

* * * * *

Laura confided to me that on her hundredth birthday, with attention heaped on her head by dignitaries representing church and state, nothing could make up for her disappointing fifteenth birthday on the plains. Her father would not let her attend the party in her honor. It was improper for young girls to dance in the evening, said he.

The encircled wagons protectively gave security from marauders, animal

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or human. The fiddle lifted weary heels in a jig or a round; and firelight half disclosed smiles, shawls, and sturdy silhouettes lightly moving to a folkway's rhythm. But the teenager, forced by convention to almost cower in the wagon, said to herself, "If I live to be a hundred I'll never forget my party I couldn't go to!"

* * * * *



And there was Ellen, withered body, white halo-coiled beauty above her brow, and gnarled fingers testifying to thousands of tub and board washings! One looked at those hands that had pitted barrels of dried fruit and pondered on service.

She said to me, "I never put on new shoes or stockings without remembering a grievous night in October 1856. The brethren came to our door asking for food and clothing to supply the tragically stranded handcart pioneers on the Mormon trail. And while my husband was saying we had nothing to give, I slipped off my only shoes and stockings and handed them over. Strangely, I did not notice the cold of the tramped dirt floor of our cabin. And in a few days I understood why, or how, a gift to the needy can warm oneself.

"We waited at the roadside to see the piteous victims of the early snows as they were escorted into the Salt Lake Valley. The first woman to

alight was wearing my shoes and stockings! And when my eyes traveled up to a face that had seen death on the barren stretches, imagine my fulness of joy to recognize my girlhood friend from England whom I had not seen in twelve years. My feet were not cold then!"

* * * * *

And that same Annie of the patient, plodding parent who carried her on his shoulders had lived in every sort of abode devised by man—a dugout in a river bank, a willow-covered sort of cage, a log lean-to, an adobe, thick-walled, a frame cottage, and brick security from wind and rain. While she described her "shelters," as she called them, I sensed an almost bragging attitude: She was proud of her frontier struggle to get a roof over her head.



This high-mettled lady of the mountain valleys was never afraid of anything. She passed that test, at three, lashed to the mast of a sailing vessel in the north Atlantic crossing. This saved her life so her father could say in later years that he carried her a thousand miles on his willing shoulders.

* * * * *

Industriously knitting for a great-grandchild was Aunt Margaret. When I asked her how she met Uncle Rob, she raised an eyebrow and clicked her tongue and almost laughed out loud. "Well, I had just finished wash-

ing the dishes. I opened the back door, grabbed the dishpan, and made for the step. Why, I almost threw the dishwater in a young man's face! He fell in love with me at that moment, and soon we were married."

* * * * *

Behind Clarissa trudged more than 5,000 men, women, and children, plain companies of 1864. Now she sat, ripe in years, sole survivor of those companions of the endless prairie dust and bleeding feet on sagebrush slopes. At first she shrugged, saying, "Nothing ever happened to me."

So I talked on about pioneer house-keeping. Whereupon she volunteered, "I had a new broom every day. Sagebrush." When I wondered whether cedar logs kept out gusts of mountain sleet, she remembered tear-

fully, "Oh my, yes, they were warm, especially if you kept the hearth glowing and wore enough petticoats. But the chinks had to be filled with sod, three-cornered slabs of saw logs or grass or rags. I can just see my whitewashed cabin, the first fancy decoration in our settlement. How clean they looked, those rough walls, and how proud I felt! And the first summer rain leaked through the roof of boards, thatch, and mud. Red streaks of Iron County soil tinted the whitewash with vermilion. That day I knew my efforts to put on airs

(Continued on following page)



Blue Plum Mornings

(Continued from preceding page)

had been of no avail."

Give these pioneers an inch, and they'll take a mile, I thought. I tried to change the trend. "Tell me what you did in camp at night," I asked. And then followed her most exciting story of all.



"Well," she brightened, "I was at the running-about stage, forever darting under wagon boxes, falling over wagon tongues, dashing too close to boiling camp kettles, or scattering buffalo chips so carefully gathered during the day's march. No one could keep up with me, so mother tethered me out the minute the wagons halted. The leather strap, one end looped to the wagon wheel and the other slipped around my waist as one would lasso a calf, was a real trial to me. But I dared not unloose myself. And as mother slipped the halter over the same part of the wheel at each campsite, it became the only leather-polished spoke west of the Mississippi."

I thought this was all Clarissa had to say, but this "tying" episode set her off to what I call a story within a story. It so happened that a few months before this little pioneer was born a mob drove her parents from their home. The only consideration before burning the log shelter was to lift out a bed, upon which the sick mother lay, and place it at some distance, down by the river.

As the crazed men turned to throw firebrands on the cabin roof, they noticed a small toddler crying in the doorway. A man darted for the child, tucked her under his arm, and ran to the mother's cot near the water. Then, tearing off a bed cover, he ripped it in sash-like pieces, made a

long rope of it, and hastily tied the youngster to the foot of the bed. With a curse he was gone, eager to view the blazing home!

Night mercifully sheltered the sick mother and frightened child. They both lived to remember that night of terror. And the mother learned that one way to save a child from wandering in harm's way is to put it on a leash.

* * * * *

I met Emily when she was one hundred and one. Her alert memory recalled covered wagon days in the late eighteen fifties. At sixteen she and her brother had emigrated from England. At first they hid from their wrathful father in the hold of a sailing vessel until he was forced to give up and let them sail. The youngsters guarded their mother's inheritance of several thousand pounds, outfitted five needy families for the Great Plains, and came on in style.

When they were delayed in Echo Canyon by an approaching army sent to quell a non-existent rebellion in Utah Territory, Emily was suddenly confronted with an unasked-for duty. Not a man or boy in camp—they had been recruited for guard service; besides, they wouldn't have been of any use in this age-old situation. And the fluttering hands of the frightened women bespoke their indecision. It remained for Emily to offer stoutly to deliver the waiting mother of her now persistent, ready-to-be-born child. A yellow bar of soap, two Irish linen tablecloths, and covered wagon comfort! Those were the tools and the pioneer hospital. The setting, a western canyon under siege!

At sixteen Emily performed as a veteran midwife. The lusty wails of protestation to earth life echoed through the camp; the mother nestled her child to her trembling body. Her eighth had arrived safely!

When over a century old, Emily told me the postlude to her midwifery. She waited seventy years for a thank you! But it was nice at eighty-six to look at a man of God, recently become a great-grandfather, who reported a goodly life because she delivered him from his mother in Echo.

* * * * *

"And the streams you crossed, Grandma?"

"Mostly I think of the waterless days but for really being bothered by water, I think it was that last three miles of Last Creek. You know, we call it Emigration Canyon now. Well, eighteen times we crossed that really miserable little trickle. Jolt, lurch, crack the bullwhip, scream to little brother to walk not so close to the wheels, duck your head to keep willows from snatching off your bonnet . . . your fifteenth crossing. Get back into the wagon to rest your feet, oxen almost bolt, don't fall out . . . the sixteenth water-pebbled spot is finished! Comfort Grandma, sick in the canvas shades of the bows, fluff her pillow, say the valley is near. (She may not live to see that barren place—some trappers at Fort Bridger said even the Indians didn't want it.) Why did a hard journey break the spirit so? . . . the seventeenth is made! Feet are rested, back is breaking, stomach is emptier than at the third fording of this winding water, pocket

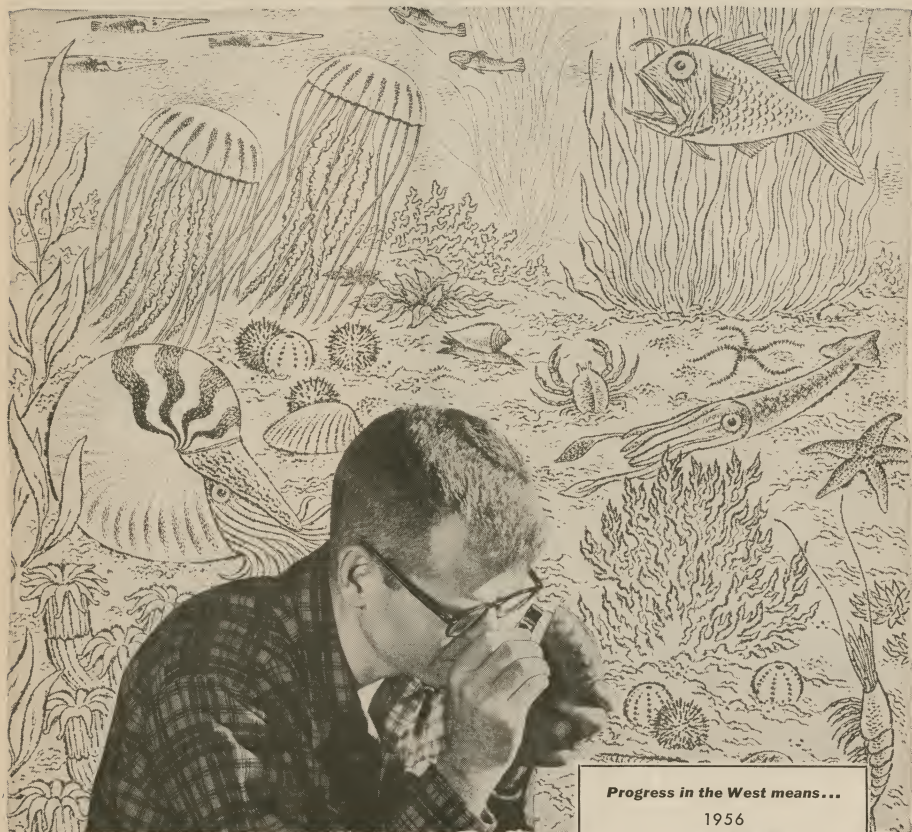


of corn grits is munched away, no buffalo chips on this day's march to fuel a flame . . . number eighteen is safely accomplished!

"But where is the valley? Never mind the several hills closing off the valley view,—or have we overimagined this haven?"

"Perhaps that is the way it will always be—my secure place, my rest for the weary, my end of the trail—tomorrow?"

Standard's educational program helps provide college training for 286 students this year



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1956



trained people will be needed to fill 2½ million new jobs by 1965

1965



STANDARD OIL COMPANY OF CALIFORNIA

Jesus Prepares for His Ministry

(Continued from page 22)

Jesus went into the wilderness to be alone, to fast, to pray. There he remained for forty days with little or nothing to eat. Seemingly he felt the need for very close and constant communication with his Father before proceeding with his mission.

No one was with him, and we can only suppose what happened during that time. But Matthew tells us that at the close of the forty days and nights of fasting, Satan tempted him, saying, "If thou be the Son of God, command that these stones be made bread."

The Part of Parents

Richard L. Evans

AFTER WE HAVE left childhood and youth behind, and have taken our places as parents, we understand many things that were not clear to us before. But before we personally face the problems of parents we might wonder why they do and say some things they do and say—why they are sometimes so concerned. To young people there could be times when friends and casual acquaintances seem easier to understand than parents. At least other people don't restrict them so much or remind them so much, or urge them so much, or repeat so much the same words of counsel and caution. So often it is left largely to parents to play the persistent and sometimes less pleasant part of urging young people to practise; to take part; to keep appointments; to choose wisely; to eat wisely; to select friends wisely; to maintain standards to be discriminating about where they go; and when they go out, and when they come in; and the habits they have. So often it is the part of parents to remind young people of responsibilities and opportunities; of the need for starting early; of the need for being reliable; of the need for preparing; of the need for seeing things through. And so the part performed by parents is sometimes discouraging and sometimes resisted and resented. But learning is a process of repetition—even when we weary of it. We, all of us—or most of us at least—have to be taught and told twice—and sometimes many times twice. And parents cannot escape the obligation or, in good conscience, altogether entrust the teaching of children to others—not even to teachers. Others don't have the responsibility of doing some things that parents must do. And since parents do have a special part to perform, children may sometimes suppose that they are more different or exacting or persistent than others are. But long before life is over, we, who once were children, learn to realize why all this is so and learn to appreciate the part that parents must perform in teaching what should be taught, in restricting what should be restricted, in encouraging what should be encouraged, and in counseling and cautioning when counsel and caution are called for—and in holding the reins tight when the reins need to be held tight. And parents who leave the reins too loose, who leave too much of the teaching to others, are not likely to have the full respect that parents are entitled to—nor fully to meet the inescapable obligation which the Lord God has given to parents.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
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Not only was Satan chiding him to prove that he was the Son of God, but he was also tempting him to appease his great hunger. After being without food for such a long time, there is no doubt that Jesus hungered, that his mortal body was weak. Filling our desire for food is one of the greatest drives known to humans. Many of us feel that we are on the verge of starvation when we are required to fast for only two meals. Imagine forty days!

But Jesus answered simply, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Satan is not one to give up after one try, so he taunted the Savior that if he was the Son of God to cast himself down from the spires of the temple, "for it is written," he said, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

But Jesus answered, "It is written again, thou shalt not tempt the Lord thy God."

Receiving this second rebuff, Satan became desperate. Mustering all his powers, he showed Jesus the glory of the kingdoms of the world saying, "All these things will I give thee if thou wilt fall down and worship me."

What irony! Picture once mighty Lucifer, the son of the morning, making such a proposition to the Great Jehovah, who had created the very world that Lucifer was offering to give him.

"Get thee hence, Satan," Jesus ordered, "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

And after Satan had departed angels came and ministered unto Jesus.

He was now ready to proceed with his work.

(To be continued)

OF ALL THAT'S GIVEN

By Jane Merchant

I WOULD give only
My very best,
Freely, gaily,
With ardent zest;

But, being eager
And quick of heart,
I don't choose, always,
With careful art.

Of all that's given,
Receive the best,
And generously
Forgive the rest.

THE IMPROVEMENT ERA

All muscle ...no fat

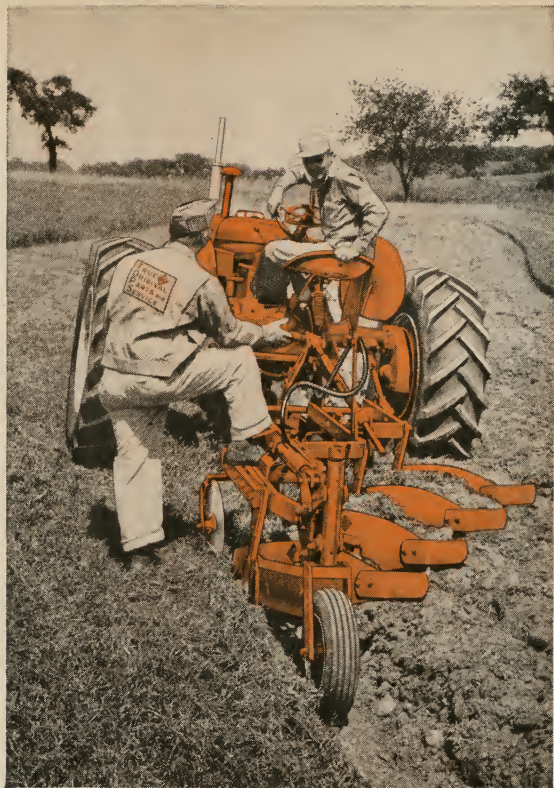


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Engineering in Action



Our Ducloux Genealogical Problem

(Continued from page 31)

One morning the Catholic Father told him that he was bothered about a letter he had received from Utah inquiring about a Maurice Ducloux who had lived in Mount Vernon and had been shot and killed. Joe asked him if he still had the letter because he had heard once that his wife had relatives somewhere in Utah. The Father told him he had thrown it in the wastebasket but believed it was

still there. The letter was found and given to Lena Ivey because she always seemed interested in finding relatives and writing to them. Lena Ivey believed as we did that Nicolas and Mary Ann came from Alsace-Lorraine, France. She suggested that we visit the Saint Louis Cathedral in the old French quarters of New Orleans. After making a record of the relatives living in Alabama, we went to New Orleans.

At the cathedral we were directed to their records office. We asked if there was a birth record of a Maurice Ducloux born 1838 or a death record of a Nicolas Ducloux who died between 1838-1850. They searched the records and said all they could find was the baptism record of a Peter Nicolas Ducloux baptized November 10, 1834. He was a son of Nicolas Ducloux and Mary Ann Hantz. We said we had no record of Nicolas having a child by that name, but we asked for a copy of the record. The office girl said the record was in French and the Catholic Father who translated for them would be unable to do so for a few days, but that as soon as he translated it she would mail it to us. We felt our trip to the South had been wasted as far as obtaining records which would help in extending our pedigree, but two weeks after we arrived home my father received the following baptism record:

October 8, 1953

Saint Louis Cathedral
Oblate Fathers
615 Pere Antoine Alley
New Orleans 16, Louisiana
Record 14, Page 277, Act No. 1011
PETER NICHOLAS DUCLOUX & HANTZ

In the of O. L. 1834 on the 10th of November, I the undersigned assistant priest of St. Louis Cathedral of N.O., La., have baptized Peter Nicolas, born the 25th of last October, legitimate son of Nicolas Ducloux, born in Faverois[s], France and Mary Ann Hantz born at Rechew, county of Belfort, France.

Paternal Grandparents: John Ducloux and Ursula Piep of Faverois[s].

Maternal Grandparents: John Peter Hantz and Mary Chavanne, of Rechew.

Sponsors: Peter Joseph Ducloux and Victoire Agnes Armand.

Rev. P. Armand

I did not realize what a wonderful connection we had found.

After we left the cathedral office, we went across the street to the Louisiana Historical Library and Museum. There we found records compiled by the WPA and in the records we found the death of a boy Charles Ducloux, who died September 21, 1833 (age 5-6). Mother kept saying, "I feel he may be a relative." I had not had very much research experience and so for six months I did nothing with the baptism record until one Sunday I gave the genealogical lesson in Sunday School. The lesson, written by Brother Archibald Bennett, was on research with Catholic records. It was about ancestors on

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- () Student Tour of Europe, including Spain, Yugoslavia, and Vienna—June 19-August 26.
- () Student Tour of Europe, including Denmark, Sweden, Norway, and Scotland—June 19-August 26.
- () American History and Government Tour, 30 states, Mexico, and Eastern Canada—June 8-July 17.
- () LDS Church History Tour, including Hill Cumorah Pageant—July 20-August 11.
- () Socio-cultural Tour of Hawaiian Islands—August 2-21.

NAME

ADDRESS

my mother's line who were Benedicts and Hunlocks. After I gave the lesson I told the class about the record department at the St. Louis Cathedral in Louisiana and showed the baptism record I had found there but hadn't known just what to do with it. A member of the class, Hildegard Stringham, told me to take the baptism record to the Genealogical Library and put it into the hands of Brother Brian Leese. In September 1954 I took the record to the library researcher Brian Leese, who wrote to Faverois, France, and made contact with a living relative, a Catholic Father by the name of Alfred Ducloux (age 75), whom I correspond with regularly. He is a seventh cousin of my father. He sent Brian Leese information for six family group sheets. One of them was the family group sheet of Nicolas Ducloux and Mary Ann Haniz, showing a son Charles born 1827 in Faverois, France. I was able to supply his death date from the record found at the Historical Library in New Orleans. Cousin Alfred sent pictures of his nephew Robert Ducloux, a fisherman at Faverois, and also certificates of marriage and deaths. Cousin Alfred had spent several years making a Ducloux family tree which he had photographed and sent me a copy. Nicolas and Mary Ann and their two sons, Charles being one of them, were on the tree. He also sent a picture of the Ducloux home and of an oil painting which hangs on a wall in the old Ducloux home at Faverois of Madelaine Girard, who married Pierre Ducloux, my fourth great-grandfather.

Brian Leese is attending the University at Milan, Italy, and during holidays he has visited Cousin Alfred and searched the Faverois parish records. He has extended some of my pedigree lines to 1700 and others to 1650. In December 1955 he sent me thirty-nine family group sheets, and included in the letter was a tracing of the signatures of Jean Gaspard Ducloux and Marie Ursule Py, my third great-grandparents, and of Pierre Ducloux and Jacques Py, my fourth great-grandparents. The tracing is of original signatures appearing on the marriage act of Jean Gaspard Ducloux and Marie Ursule Py, November 22, 1780. Mr. Leese says there is an official paper on file in Faverois sent from New Orleans to Faverois telling about Nicolas and Mary Ann's arrival in New Orleans.

He said he will have it photostated and send it to me when he visits Father Ducloux again.

While going through the Ducloux record book made by my Uncle Charles (I had gone through this book dozens of times), I found on the back of one of the pages which were stuck together the dates my grandmother had done the temple work for her Ducloux relatives in 1905. I visited the temple at Salt Lake City and in their records for November 1905 I found the name of Papa

Pierre was Peter Malblanc. He was Mary Ann Hantz Ducloux's second husband. I had checked cemetery records but had been unable to find his record.

Everyone in my family is so thrilled that we were able to find the connections necessary to extend this line for Sophia Julia Ducloux Jones, our mother and grandmother, and has been very generous with contributions to further this work. Our prayers have been answered more than we ever expected them to be.

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Regard for the Priesthood

(Continued from page 24)

agents of the Father, it is our duty to receive and respect them as we would the Father in person, "For he that receiveth my servants receiveth me."

If men who hold this responsibility from God—that of being his authorized servants—shall misuse the trust which the Lord has imposed in them, they are responsible to him for their conduct and will be rewarded or punished according as they shall honor or disregard the mission assigned to them. We are told in the quotation referred to that all that the Father hath shall be given unto them, and that this is in accordance with the oath and the covenant which belongeth to the priesthood: "Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved:

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (D & C 84:40-41.) From this, we see that there is a terrible responsibility resting upon those who break their trust with God after once having been delegated to perform his work, to deliver his messages. They are even under greater condemnation than those who fail to respect the messages which they bear from the Father.

The young people cannot afford to show disrespect to the servants of the Lord, nor can they afford to disregard the authority delegated from God to man, which is his agency, his Holy Priesthood. It is a fearful responsibility which they take upon themselves when they do so. Think of making light of such sacred things! A man who holds the priesthood, has been commissioned of God to act in his name—to bind upon earth, and it shall be bound in heaven; to loose upon earth, and it shall be loosed in heaven—to bless and to curse, and in every way to act in the name of God, who has promised to respect such actions as his will, his mind, his word, his voice, and his power unto salvation. And yet, notwithstanding all this, we still find men who do not pay the proper respect to such authority, who even make light of it, or disregard it completely.

A want of reverence for the priesthood was so manifest among the peo-

ple that President George Q. Cannon, at the April [1900] conference, made this the subject of one of his discourses. He pointed out the necessity for a change in this respect. He declared that there never was such a lack of reverence as now, and asked that the people stop and consider the

dangers of this course. [*Conference Report*, April 1900, p. 10.]

Let me ask you, young man, to try to show proper respect to the priesthood and to the servants of the Lord who hold it. It will make you happier, it will make you better. You are ambitious; you desire the bless-

Respect for the Present Hour...

Richard L. Evans

SOMETIMES WE become impatient with the present. We see its evils, its uncertainties, its imperfections, and earnestly we yearn for a day when things will be different. It is proper and expected that immortal man would hope for and have faith in a better future—but of utmost importance also is what Emerson called a "respect for the present hour."¹ No matter what far futures lie before us (and we earnestly believe that they are limitless and everlasting), yet always we live in the present. We may sometimes rebel at all the uncertainties and at all the undisclosed events, at all the disappointing parts of the picture, but those who are overly impatient for the future may let the happiness and opportunities, and also the obligations of the present pass them by. Even if we could positively foresee the future, this wouldn't alter the fact that we always live *now*. And happiness, after all, isn't so much a matter of rushing the future as it is of learning to "respect . . . the present hour." To be blind and indifferent to the possibilities for happiness here is too much like closing our eyes on an endless journey and letting the passing scenery slip by unseen. There is always that which leads us on, that which keeps us full of faith concerning the everlasting future; but an important part of happiness comes with learning to live each day—in the quiet companionship of loved ones, with useful work willingly done, and with gratitude for friends, for food, for each day's protection, and for each day's endurance. Whatever we would change, so far as the mortal scene is concerned, this is our time, our day, our generation, and we had better learn to live and "labor while it is called today,"² being mindful of each day's opportunities and obligations. Tomorrow may be better—but when it comes, it will be called "today." "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors."³ And one of the great lessons of life—one of the surest sources of happiness and accomplishment and usefulness and sincere satisfaction—is to learn to "respect . . . the present hour."⁴

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
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¹Revised.

²Emerson, *Experience*.

³Doctrine and Covenants, 64:25.

⁴Book of Mormon, Alma 34:32.

FROM TEMPLE SQUARE

ings, temporal and spiritual, which are the gifts of God. Why not obtain them in the appointed way: by honoring, receiving, and respecting the priesthood, so that all that your Father hath shall be given unto you. Can you ask more? Remember that without the ordinances and the authority of the priesthood, "the power of godliness is not manifest unto men in the flesh."

There Were Jaredites

(Continued from page 27)

civilizations in heroic terms rather than agricultural ones. Nilsson warns his fellow archaeologists that they are wasting their time looking for remains from the genuinely heroic—that is, the migration time, of the Greeks: "... no archaeological record is preserved," he says. "... Some archaeologists have tried to find the ceramics of the invading Greeks. I greatly fear that even this hope is liable to be disappointed, for migrating and nomadic tribes do not use vessels of a material which is likely to be broken, as will be proved by a survey of the vessels used by modern nomadic tribes." This was a period of great importance and activity, and of a really high civilization, yet it has left us no remains at all."

"Isn't that rather unusual?" F. asked.

"On the contrary," Schwulst replied, "it is the rule when we are dealing with heroic ages and peoples. Like the early farmers, such people, even though their culture and their practices may be very ancient, 'rarely remain long enough at one site to produce a mound.'"³⁴

(To be concluded)

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³⁰Am. Jnl. Arch. 52 (1948), p. 159.

³⁰The highest compliment Philip de Comines can pay his master, Louis XI of France, is that "as for peace, he could hardly endure the thought of it." *Memoirs*, Book I, Ch. x.

³¹A. Goetze, *Hethiter, Churriter, und Assyrer* (1936), p. 130. A number of examples of this have been given in the course of these articles.

³²C. S. Coon, *The Story of Man* (New York: Knopf, 1954), p. 103.

³³V. G. Childe, *New Light on the Most Ancient East* (1953), p. 24.

³⁴M. P. Nilsson, *The Minoan-Mycenaean Religion* (Lund: Gleerup, 1950), pp. 6-7.

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"GOD GRANTS LIBERTY ONLY TO THOSE WHO LOVE IT, AND ARE ALWAYS READY TO GUARD AND DEFEND IT." Daniel Webster

The Rightful Sabbath

(Continued from page 19)

feasts my soul hateth: they are a trouble unto me; I am weary to bear them. (Isa. 1:13-14.)

I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. (Hos. 2:11.)

And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his palaces of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. (Lam. 2:6.)

At the same time, Jesus respected the law and revered the principles for which it stood. Was he not "Lord also of the sabbath"? (Mark 2:28.) His was a mission of fulfilment, and the purpose of the law had been served.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Matt. 5:17-18.)

A new dispensation or restatement of eternal principles was essential, in fact had already begun. The Mount of Olives had superseded Mount Sinai—"Blessed are the pure in heart" had replaced "Thou shalt not." Moreover, salvation could not be accomplished under the law.

But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

And the law is not of faith: . . .

Christ hath redeemed us from the curse of the law, being made a curse for us: . . . (Gal. 3:11-13.)

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster. (*Ibid.*, 3:23-25. See also *Ibid.*, 4.)

Sabbath days, included under the law of Moses, commemorated significant events, and also forecast and prepared for events to come.

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

Which are a shadow of things to come; but the body is of Christ. (Col. 2:16-17.)

That they had their fulfilment in Christ will shortly be seen.

The closing acts of Jesus' mortal ministry were carried out with solemn and calculated haste; step by step the law was fulfilled.

1. With his apostles he celebrated the Feast of the Passover, at which time the Sacrament, commemorating the perfect sacrifice, was given.

2. He instructed his apostles for their ministry, and prayed for strength while in the garden. The Comforter was promised. (John 14-15.)

3. Following his crucifixion, as the sacrifice without blemish, he rested in the tomb of Joseph over the Jewish high Sabbath. (*Ibid.*, 19:31-42.)

A new dispensation was in progress. Henceforth, the Sabbaths and feast days revealed through Moses would be forgotten in the light of more transcendent events. The lesser law given to Israel because of their transgressions at Sinai was to be replaced by the gospel "that was preached before . . . unto Abraham" (Gal. 3:8) by which full salvation would be possible. Laws once written on tables of stone would be superseded by the writing of the "Spirit of the living God . . . in fleshy tables of the heart." (II Cor. 3:3.)

The absence of any direct command to observe the new day is not important. The fact remains that it was observed henceforth as the day of worship for those who were followers of Christ.

The new day was inaugurated in the early dawn of the first day of the week by an earthquake that broke the seal of his tomb and gave evidence that the Redeemer of the world had risen.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. . . . (Matt. 28:1-2, 5-6.)

The new day commemorated deliverance from the captivity of death for all mankind.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:20, 22.)

The feast of this new Sabbath would consist of broken bread and wine. These would be eaten with a broken heart and a contrite spirit as emblems of the body of Christ. *It would be observed on the first day of the week because he arose from the tomb on that day.* (See John 20.)

Events of great spiritual significance were to be associated with this new day.

Christ's resurrection and first appearance with his apostles. (John 20:1-19.)

And after eight days they met again.

The outpouring of the spirit on the Day of Pentecost, recorded in Acts 2, is known to have occurred on the first day of the week in that year.

John the Revelator spoke its name in his opening chapter:

I was in the Spirit on the Lord's day, . . . (Rev. 1:10.)

Thus was the Sabbath in commemoration of the deliverance from bondage in Egypt replaced by the Lord's day, a Sabbath commemorating the deliverance from the great bondage of death.

Little doubt was left regarding the correct day of worship or the manner of its observance in this last dispensation.

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

Verily I say, that inasmuch as ye do this, thefulness of the earth is yours, . . . (D & C 59:17-13, 16.)

In a day when world-wide broadcasts and global flight have wiped out days, and boundaries, and restraints,

(Concluded on page 44)

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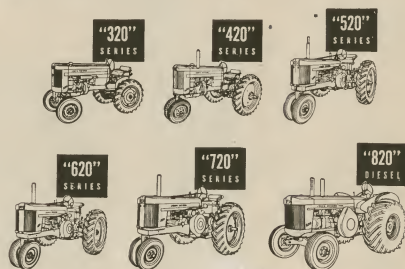
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The Rightful Sabbath

(Concluded from page 42)

days as such lose much of their meaning, but the human heart must always have a sense of purpose, of love, of service, that comes only from contact with the divine.

The Lord's day is provided for men and women who want to keep near to God. It is offered to those who enjoy the companionship of their brethren, who seek to improve their own lives and love to serve their fellow

men. The Lord's day will be given precedence over all other competing demands by those who value a covenant and who want the association of the spirit of God.

Comparison—and Covetousness

Richard L. Evans

FOR PURPOSES of measuring progress, for purposes of measuring merit, some kinds of comparison are essential. They tell us where we are with respect to where we were, and where we ought to be. They give us standards and a sense of values, as we compare one thing with another. This is a useful kind of comparison. But there is a kind of comparison which becomes—or can become—akin to covetousness. And this kind of comparison is the basis of much of man's unhappiness. Even when we have what kings once couldn't have had, we sometimes make ourselves unhappy because we don't have some big or little thing that someone else has—despite the fact that we don't always know the net result of what another man has—or seems to have. And we seldom know what price he pays. We see the surface, but we don't know what is deep inside. We see the present, a little moment of time, a little part of the picture, but we don't see the whole eternal picture. We see the obvious and the outward and come to quick conclusions. But this, always, we must remember: There is a great universal law of compensation, which is simply another way of saying that God is just. And since he is just, it follows that in the ultimate accounting no man gets what he doesn't deserve or loses what he does deserve. Epictetus once asked one of his associates if he would be willing to give up everything he was, to have what someone else had. The obvious answer was, "No." We should like some things that others have, but rarely would we find a person who would be willing to change places with another person completely. Of this subject the much quoted Socrates said, "Oh, race of men, whither are ye hurrying? What are you doing? . . . You wander up and down like blind folk: . . . You seek peace and happiness elsewhere, where it is not to be found. . . . Why do you seek it outside? . . . It is not there. . . . Whom shall we trust on this matter? Shall we trust you who look upon the fortune [of others] from outside and are dazzled by the outward show, or [shall we trust] the men themselves? . . . If you had wished you should have found it [peace and happiness] in yourselves and would not have sought the things of others as your own."¹ Even in the midst of plenty, even in the midst of comfort, much of unhappiness, much of discontent come from the kind of comparisons that are akin to coveting—from the inordinate envy of others—and the commandment, "Thou shalt not covet," is still a valid commandment for peace of all people.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, NOVEMBER 4, 1956

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¹Epictetus, *The Discourses and Manual*. Vol. II, pp. 63, 64, 66. Tr., P. E. Matheson.

How to Gain a Testimony

(Continued from page 17)

never remember when I did not have a testimony. Of course, my testimony has been strengthened. I have had experiences when the Lord spoke into my mind directly, as he spoke into the mind of Enos, the grandson of Lehi. I have a testimony, but it did not come of a sudden.

But whether a testimony comes of a sudden or whether it comes by degrees, it does something to a person. You are a different person when you have a testimony, from what you were before you had one. You all remember experiences of changes in people. Even good men, great men, are different.

Peter was different. You remember how he said he would die with the Lord, when the Lord foretold his crucifixion, and the Savior said to Peter, ". . . Before the cock crow twice, thou shalt deny me thrice." (Mark 14:30.) They took Christ into custody. Peter, following a distance behind, went to the place where Christ was being tried. The people who saw him there said he was a follower of Christ, and he denied it. He denied it three times, and the third time he heard the cock crow and knew that Christ had spoken the truth.

I want to point out one little incident in that which is very impressive to me. The third time Peter denied he knew Christ, the record says that Christ looked at Peter. Peter must have beheld the look of the Redeemer, whom he had been with and whom now he had denied, and the record says that Peter went out and wept bitterly. (Luke 22:61-62.) That will be an awful look, when Christ looks at one of us, and we have denied him.

What happened to Peter afterward? After the Day of Pentecost, when the Holy Ghost came upon Peter and the rest of the apostles and they received a testimony, Peter and John

THE IMPROVEMENT ERA

went up to the temple and healed a man—in the name of Jesus and through the power of the priesthood; God healed him at their request. The people gathered around and made a great to-do about this miracle. The Jewish leaders became concerned lest they should lose their following, and they took Peter and John into custody and told them not to preach and teach any more in the name of Christ. These rulers had the power to put them to death, as they had put Christ to death. But what was Peter doing now? When they let Peter and John go, telling them not to preach any more, Peter said,

Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. (Acts 4:19-20.)

They had a testimony then.

I could give you many more examples. Paul had the same experience; Alma had the same experience; and both became powerful witnesses of God because they received their testimony from the Holy Spirit.

My father used to tell me that the difference between a man when he had a testimony and what he was before he had a testimony was the difference between a living, growing tree and a dry stump. I am sure that is true.

How do we go about it to get a testimony? Jesus gave the answer as well as it has ever been given. As he taught in the temple at the Jewish Feast of the Tabernacles, the Jews, although they were even then plotting his death, marveled at his teachings and said,

How knoweth this man letters, having never learned?

Jesus answered them, and said, My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:15-17.)

There is the answer, and the way is pointed out so clearly and simply that even "the wayfaring men, though fools, shall not err therein." (Isaiah 35:8.) Do the will of God if you want a testimony.

And how should you go about doing it? You must learn it before you can do it.

How do you learn it? You learn it by study and by obedience. Study

(Concluded on following page)

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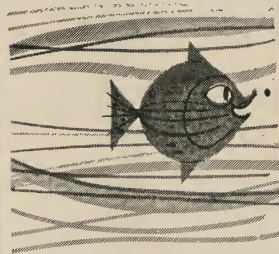
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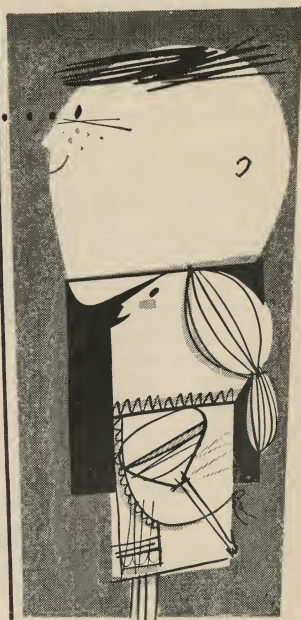
"Tubby"
the Goldfish

he's part of the fun
of family dinner in the

COFFEE SHOP

Hotel Utah

Max Carpenter, Manager



How to Gain a Testimony

(Concluded from preceding page)

the scriptures; study the teachings of the prophets, the modern prophets. You will never get a testimony of the gospel by reading a public magazine written by someone who doesn't have a testimony. You will never get a testimony studying the literature of the scholars who do not have a testimony. Study the gospel, read the Book of Mormon, read the Doctrine and Covenants, the Pearl of Great Price, and the Bible; read the teachings of the modern prophets, the life of the Prophet Joseph. Learn, and then obey.

There are certain definite steps a person has to take to get a testimony: You have to believe in Jesus Christ, that he is the Son of God. You have to repent of your sins. You have to be baptized by water and also by the imposition of hands for the Holy Ghost, and then you have to continue in obedience to the principles of the gospel.

There is no shortcut to a testimony, and there are no two ways. There is only one way. The Lord gave a

revelation through the Prophet Joseph in which he said to Oliver Cowdery:

Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge. . . .

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now behold this is the spirit of revelation. . . . (D & C 8:1-3.)

I have a witness in my soul to the truth of all the principles I enumerated when I began this little talk with you. I know that God lives and that Jesus Christ lives. I shall not be more certain when I stand before him to be judged of my deeds in the flesh. He has revealed that truth unto me. I know that God can hear prayers; he has heard mine on many occasions. I have received direct revelation from him. I have had problems which it seemed to me that I could not solve. I have suffered in facing those problems until it seemed that I could not go forward without

a solution to them. Through faith, and on many occasions fasting for a day each week over long periods of time, I have had answers to those problems revealed to my mind in finished sentences. I have heard the voice of God and I know his words.

God bless every Latter-day Saint, that he may get a testimony of the gospel. The Prophet Joseph Smith said that no man could be saved in ignorance. That is an eternal truth, but he did not have in mind that a man could not be saved in ignorance of some foreign language or in ignorance of some field of science—I would not cast any reflection upon learning. All learning is good; it is important. But worldly learning will not supply that knowledge in ignorance of which the Prophet said one could not be saved. The knowledge one must have to be saved is a testimony of the truthfulness of the gospel of Jesus Christ, including all the principles that it teaches. This knowledge can be had. God bless all Saints that they may get a testimony and continue faithful; for unto those who get it and continue faithful to the end, all the promises are given.

The Special Los Angeles Temple Issue Is Still Available!

Nearly 250,000 copies of the Special Los Angeles Temple issue of THE IMPROVEMENT ERA have been sold to people all over the world at fifty-cents a copy.

This issue has permanent and lasting value and deals with, not only the Los Angeles Temple, but also with all

the temples the Church has built or that are planned for the near future. Special articles such as President David O. McKay's editorial "The Purpose of the Temple," and "Was Temple Work Done in the Days of the Old Prophets" by President Joseph Fielding Smith, make it more important and meaningful.

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Some of the third edition of this special issue, complete except the advertising has been eliminated, are still available for only thirty-five cents a copy. They make marvelous gifts for friends or relatives and should be in the library of every Latter-day Saint family. Order direct from the Los Angeles Bureau of Information by sending the coupon or the information contained in it together with the proper remittance.

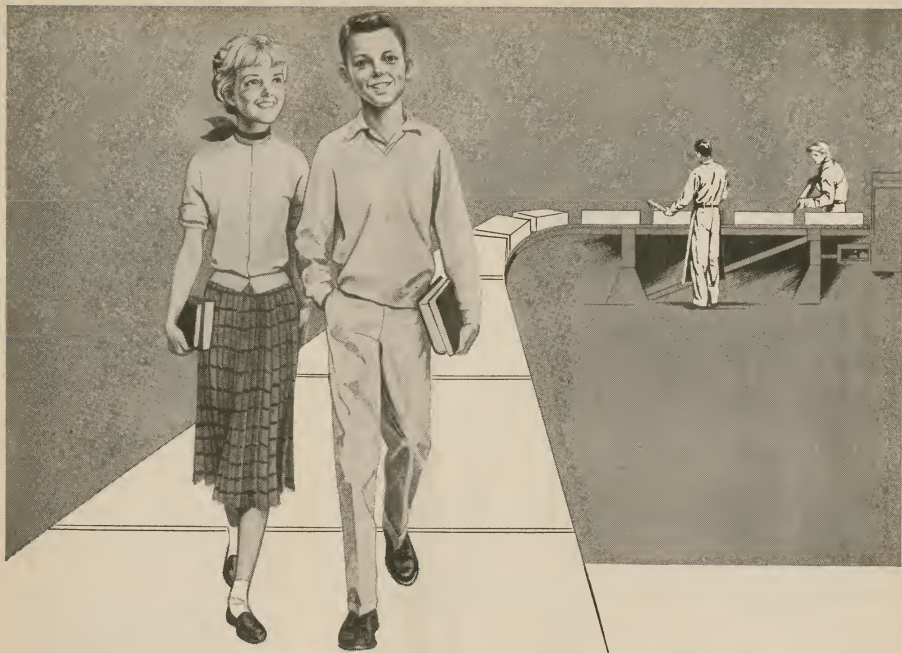
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COPPER PAVES THE WAY TO SCHOOL FOR 31,850 UTAH CHILDREN



Kennecott's state and local taxes this year total more than \$12,500,000. Of that sum about \$8,000,000 will be used for instruction—an amount that will pay for a full year of schooling for 31,850 Utah children.

An additional \$1,730,000 of Kennecott taxes has been earmarked for new school buildings. This will pay for the construction of three 16-room elementary schools. That's a total of about \$9,730,000 for education in Utah.

The balance of the \$12,500,000 in taxes, or about \$2,770,000, helps provide other governmental services.

Kennecott pays its taxes from the money it earns producing and selling copper. And each one-ton copper cake produced by the Kennecott refinery represents \$32 in school taxes, enough to educate a Utah child for 23 days—about four and a half school weeks. Thus, about eight tons of copper paves the way to education for a full year for your son or daughter.

Tax payments, of course, are just one of the many benefits provided by Kennecott's operations in Utah, but they represent an important contribution to the state's continuing prosperity and progress.

**Utah Copper
Division**



Kennecott Copper Corporation

"A Good Neighbor Helping to Build a Better Utah"

Quorum Projects Provide Important Activity

Continued

PERSONAL WELFARE COMMITTEE:

A. Organization

1. Quorum president, chairman (*Mel. Pr. Handbook*, p. 27.)
2. Group leaders on committee (*Idem.*)

B. As listed in the *Melchizedek Priesthood Handbook*, page 28, the functions of the personal welfare committee are as follows:

1. Missionary activities
2. Visits
3. Employment assistance
4. Housing assistance
5. Church welfare
6. Rehabilitation
7. Correspondence

C. Suggestions as to implementing these functions:

1. "Missionary activities. Local and foreign missionary service to be encouraged."

a. Local, that is, stake missionary work.

Solicit co-operation of bishops and stake mission presidents in training quorum members for stake missionary service.

Encourage quorum members so to qualify.

Encourage bishops to recommend qualified quorum members for calls to stake missionary service.

b. Foreign missionary work.

Prepare quorum members for foreign missionary service. Convert and train them in meetings, and where necessary by personal contact.

Raise quorum funds to assist, where necessary, quorum members doing foreign missionary service.

It is suggested that local quorum officers study the possibilities for such projects in their own communities, inasmuch as various conditions and circumstances offer different types of opportunities. A few projects suc-

cessfully carried on by some quorums may be mentioned:

Making fence posts, by going into hills and cutting cedar posts with permission of proper authorities.

Selling Christmas trees.

Tearing down old houses on a commercial basis for definite sum; sometimes materials may be obtained by the quorum for re-sale or for local use.

Raising animals on farms for subsequence sale. (Rabbits, calves, pigs, etc.)

Some quorums have made or repaired toys for sale at Christmas time.

Some have had cake or doughnut sales, where wives have made the cakes and the husbands have sold them.

Sale of flowers and plants on Memorial Day.

Candy sales have been conducted where on a social basis the brethren and their wives have joined together during an evening to make candy, and then sold it in a quorum booth at a ward fair or bazaar.

Weed-killing projects have been undertaken commercially in some areas.

Brethren have used their farm equipment to do commercial plowing and leveling.

Tree-planting projects have been successful.

Kindling-wood projects and projects to cut logs for fireplaces have proved to be worth while.

Furniture repair projects have been conducted in small communities on a commercial basis, very much as have toy repair projects. Bed and chair repairs have been made; rugs have been cleaned; upholstery has been done—all as quorum projects.

2. Visits:

a. "To the homes of the sick."

Keep currently informed through reports at weekly personal welfare committee meetings with respect to the health of members and their

families. Quorum members and their families should be visited by committee members often enough to keep the committee currently informed as to the state of their health.

Make definite assignments to committee members for visits, and have them report on such visits at the following personal welfare committee meeting.

b. "To liquor-tobacco users, giving carefully considered advice, etc."

See that such quorum members are continually worked with.

A good approach might be to assign reformed former liquor-tobacco users to work with them on a "personal missionary" basis.

c. "To families of members who are away from home, determining needs and rendering assistance when necessary."

Priesthood quorums, acting through their personal welfare committees, should be constantly solicitous of the welfare of the families of absent quorum members. However, assistance rendered by the quorum to these families should be correlated with what the bishop does in discharging his regular Church welfare responsibility.

In all instances ward group leaders, and in most cases quorum presidents, are members of ward welfare committees. In the weekly meetings of these ward welfare committees, assistance to be rendered by the priesthood quorums should be correlated with assistance given by the bishops.

3. "Employment assistance. To be extended to those unemployed or in need of better employment."

a. Under this head the whole Church welfare employment program should be developed. (*Welfare Plan Handbook of Instructions*, pages 23-31.)

b. Special emphasis should be laid upon finding employment for quorum members at the quorum level. Caution should be given against referring quorum members who should be placed in employment by quorums to ward, stake, and regional levels.

4. "Housing assistance. Assist in

Priesthood

the gardening, painting, or other repairs or do chores for the families of quorum members who may be either incapacitated or away in the service or on missions."

5. "Church welfare. Co-operate fully in stake, ward and quorum projects."

a. As already pointed out, most members of personal welfare committees are members of ward welfare committees. This puts them in close touch with welfare work. Every member of the quorum personal welfare committee who is a member of the ward welfare committee should attend the weekly meetings of the ward welfare committee and there seek opportunities for quorum members to participate in Church welfare activities. These opportunities should be reported to the quorum personal welfare committee at its weekly meeting. Assignments should there be made and carried to the quorum members by members of the quorum personal welfare committee. Church welfare has proved to be one of the fruitful fields in which to reactivate inactive priesthood quorum members.

6. "Rehabilitation. Assist returned servicemen (and all other quorum members) to find work and to fit into the community life."

a. The activities under this heading go hand in hand with those under No. 3 above. See and follow instructions in the *Melchizedek Priesthood Handbook*, pages 76-79.

7. "Correspondence. Make certain that one good quorum letter goes to each man away from home, whether in military service, at school or in other employment such as missionary work. If the man is still a member of the quorum, he is still the quorum's responsibility and should be communicated with at least monthly."

a. This responsibility has been sorely neglected. So important is it that the General Authorities are requesting all the brethren to emphasize it at each stake conference, not only to priesthood quorums but also to

stake presidents, high councils, servicemen's committees, and bishops.

Church welfare employment program for chairmen of quorum personal welfare committees and group leaders.

At least quarterly, a letter should be sent to each quorum member. When quorum members report available jobs or existing unemployment, information should be posted to "Employment Information Sheet," Form No. 96A. Unused employment opportunities and information concerning unemployed for whom no opportunity is presently available should be phoned immediately to quorum president and/or ward employment counselor. Chairman of personal welfare committee or representative should

be listed as "contact" so that no matter at what level the job is found, it will come to quorum member through the quorum, thus stimulating brotherhood and quorum activity and giving an opportunity for some screening without embarrassment to parties directly involved. All reported employment opportunities and unemployment involving women and girls should be phoned immediately to the ward Relief Society employment counselor. "Employment Information Sheet" should be taken to every meeting of the ward and stake welfare committees so that all ward employment workers can compare notes and bring information sheet to date. (See *Welfare Plan Handbook*, pp. 23-27.)

The Heber J. Grant Collection at Pioneer Village

(Concluded from page 6)

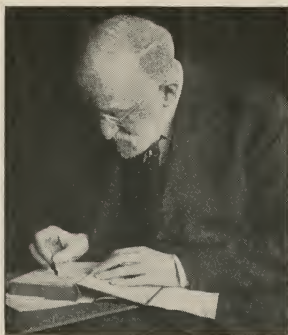
new venture had no capital stock except "their confidence in the loyalty and unselfish devotion of the young men of the Church of Jesus Christ of Latter-day Saints to the cause of Mutual Improvement."

President Grant's daughters still

fondly recall how their father brought home several typewriters (themselves an oddity in that day), and how every night the daughters would learn to type by actually writing letters for their father on ERA business. President Grant dictated and signed, in his beautiful penmanship, literally thousands of letters pleading with his friends for ERA subscriptions.

President Grant was always generous with his own money and time wherever THE IMPROVEMENT ERA was concerned. In 1918, as President of the Church, he became senior ERA editor, a position that he held until he passed away.

In the homes of many members of the Church today, and in the homes of many of the non-Latter-day Saint friends of Heber J. Grant, are prized possessions—books, autographed by the President, which he delighted to send as Christmas remembrances instead of cards; and he gave books just as freely at other seasons of the year. He once estimated that he had given away more than one hundred thousand volumes in this manner.



President Heber J. Grant delighted to autograph books for his many friends.



The Presiding

Study Guide for Ward Teachers

January 1957

"Honour Thy Father and Thy Mother"

THE COMMANDMENT "honour thy father and thy mother" has thundered across the span of centuries. It is as vibrant today as when the Lord declared it from Mt. Sinai. It will live forever. Only the impoverished mind would take pleasure in its demise or in relief from its responsibilities.

What obligations are imposed by this commandment? How may each of us honor his father and his mother? Let us here consider some suggestions for each member of the family.

The father. In their need, are you as faithful in providing for your father and mother as they were in providing for you? How long since you visited them? How long since you expressed, or, better still, since you demonstrated your appreciation for what they have done for you? Does their thought of you make them happy? Finally, are the man and the woman you are, the man and woman they prayed you would become?

Yes, there are your wife's parents, too. Do not forget them. They gave you the greatest single gift within their power—their daughter.

The mother. Your courtesies to your father and mother, and the attention you give their temporal and spiritual needs, mean much more to them than do these same benefits coming from any other person or agency on earth. If time has slowed them up, bent their forms, do not forget that you figured mightily in those transformations. They loved you, sat up nights, prayed, wept, worried, hoped, and dreamed. They have their reward in you and your actions. Are you satisfied? Are they?

Your husband's parents—are you mindful of them? Think not that you are without obligations here, too.

The son. If you are a thoughtful son, your parents are never "the old man" and "the old lady." They are God's personal gifts to you. Do as much, give as much, go as far to protect them from shame and heartache as they would, and do, to protect you.

If occasionally you discover that you know more than they do, thank them for your greater opportunities to learn. Have respect for your home and those who govern therein—it is the greatest school you will ever attend—it has been blessed with the greatest teachers you will ever know.

The daughter. If you could know your parents' thoughts, hear their prayers, feel their anxiety, you could never say, "It's none of their business." You are part of them. If you do wrong, they are offended. If you are hurt, they are hurt. If you are happy, they are happy. You are their temple—and God's. They pray every day for you. It takes you and the Lord together to answer their prayer.

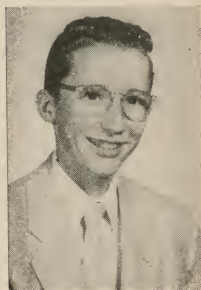
Let us as members of the Church reflect that parents are the agents of our Heavenly Father in the training of his sons and daughters. It is a tremendous responsibility.

INTRODUCTION OF STUDY GUIDE FOR FEBRUARY 1957

Religious Education

In the search for learning and knowledge today, some are becoming unbalanced in their education. Many who ridicule those who devote themselves almost entirely to religion as "religious fanatics" have themselves become "scientific fanatics." One-sided education falls far short of the ideal condition. Those who devote themselves to science alone are in danger of losing the most precious part of education—education in the truths of religion and eternal life.

Challenging Record



David Corbett

DURING HIS seven years of Aaronic Priesthood tenure, David Corbett of Southgate Second Ward, South Los Angeles (California) Stake, maintained a perfect attendance record at priesthood meeting, Sunday School, and Sacrament meeting. An honor student in school, he has been active in the various Church organizations and in sports. He is now a member of Salt Lake City Eldredge Ward.

Memorial Fund Contributions Welcomed

WE ARE APPRECIATIVE of the wonderful contributions made by those who hold the Aaronic Priesthood to the Aaronic Priesthood Memorial fund.

Many, however, have not had the opportunity to contribute to this great project and have asked for such privilege. We welcome further contributions, hoping that sufficient funds may be raised, in addition to those needed for the monument to be erected in May on Temple Square, to erect a suitable marker on the banks of the Susquehanna River at or near the spot where John the Baptist appeared to Joseph Smith and Oliver Cowdery and restored the Aaronic Priesthood. Make your contribution through your bishop in order that your name may be included on the list of names to be placed in the copper chest in the base of the monument.

THE IMPROVEMENT ERA

Bishopric's Page

Prepared by Lee A. Palmer



Attendance seals are to be attached to Individual Aaronic Priesthood Awards for 1956. The one hundred percent seal, as heretofore, represents perfect attendance at priesthood and Sacrament meetings on the part of the young man to whose award certificate it is attached.

Those whose attendance percentages, figured to two decimal places, are ninety-five percent or better, receive the ninety-five percent seal.

The ninety percent seals are attached to the certificates of those whose attendance records range from ninety to ninety-five percent.

Aaronic Priesthood Under 21

Use Special Application Blanks for Individual Awards

APPLICATIONS for Individual Aaronic Priesthood Awards for 1956 should be made on special blanks, available at the Presiding Bishopric's Office. Please do not use application blanks of previous years as additional information is called for on the new forms.

Determine the number of forms required and order them on the special (yellow) order blank recently sent to all bishops. There are spaces for fifteen names on each application blank. It is suggested that each ward file a duplicate copy of the application for possible future reference. It is not necessary to use separate forms for deacons, teachers, and priests.

An Aaronic Priesthood bearer ordained an elder during the year may qualify for an Individual Aaronic Priesthood Award provided that between January 1 and the date of his ordination he meets the minimum qualifications required for the full year's activity.

Provision has been made for designating those who have one hundred percent, ninety-five percent, and ninety percent attendance records. Those thus qualifying will receive respective attendance seals on their individual awards.

It is important to indicate the average enrolment of Aaronic Priesthood 12 to 21 as called for on the form and also the date awards are to be presented, allowing thirty days for processing and mailing whenever possible.

The individual award represents the fulfillment or completion of minimum requirements and makes no allowance for exceptions, regardless of how legitimate an excuse may have been.

Names should be typed or legibly written. One given name only should be used, with initials where required. Nicknames or name abbreviations should not be used.

The applications for Individual Aaronic Priesthood Awards should be signed by the bishop and the general secretary of the ward committee.

Senior Members

Former Senior Members Make Excursion to Temples

EIGHT FORMER senior members of the Aaronic Priesthood with their wives and children from the Spokane Third Ward, Spokane (Washington) Stake, recently made an excursion to the Salt Lake Temple for their endowments and sealings. This was the climax of seven months of special study and preparation for the trip.

These brethren, together with two others who were unable to make the trip, had been advanced to the Melchizedek Priesthood during the preceding year.

In January the date of the excursion was set. The men arranged for their vacations and made necessary plans to be away from their businesses. Weekly classes were held with lessons focused to develop a greater appreciation and understanding of temple work. The date of August 7 becomes a red-letter date on their calendars.

Bishop and Sister Floyd Mattson, general secretary Milton C. Romney, and group adviser William Justice with their wives and the following brethren with their families made the trip: Howard E. Johnson, Ernest Burby, Steve Doutre, Clarence Doutre, Wally Slater, Ray Green, Harold Wright, and Jess Brinkerhoff.



SPOKANE THIRD WARD

Eight recently ordained elders from Spokane Third Ward, Spokane (Washington) Stake, together with their families and leaders. A carefully planned excursion brought them to the Salt Lake Temple for endowments, sealings, and other ordinance work.



Today's Family

EILEEN GIBBONS
Editor

Lunch Time-Adventure Time

by Josephine B. Nichols

DIRECTOR, STERLING W. SILL
HOME LIVING CENTER, UNIVERSITY OF UTAH

WHAT KIND OF LUNCH is your family getting? Whether packed or eaten at home, it should be delicious, nutritious, and planned with the other two meals of the day so that it provides its share of the body's daily nutritional needs. It should not be skipped. If we pass up the noon refueling station, our body misses needed rest and nourishment.

Preparing a packed lunch that the children and husband who cannot come home at noon will eat and enjoy day after day requires careful planning. Too often it is merely an outlet for leftovers, when it could be as appetizing and nutritious as any meal served at home. Leftovers can be used, of course, but they should be worked into the menu so that whether served in their original form or in combination with some other food, they appear fresh and appetizing.

Foods chosen for the packed lunch should be easy to pack and should retain their flavor and pleasing appearance after several hours of standing. Variety in flavor, color, and texture are essential. Packing a lunch in a box or basket is more satisfying than packing it in a paper bag because containers of beverages, salads, or puddings can better be included. If the paper bag is insisted upon (many children do insist) and these foods therefore eliminated, they should be served at home. Also, if the packed lunch is made up largely of sandwiches, cake, or cookies, most breads and starches can be eliminated from breakfast and dinner.

What goes into the packed lunch? Sandwiches are usually the founda-

tion. To add interest, they may be made from a variety of breads with generous amounts of nutritious fillings. Breads used might be varied among whole wheat, enriched white, cracked wheat, rye, fruit, or fruit and nut. Whole wheat honey nut bread is a delightful, healthful variation, and is easy to prepare.

Whole Wheat Honey Nut Bread

- $\frac{3}{4}$ cup sugar
- $\frac{3}{4}$ cup honey
- 2 eggs
- 1 cup sour milk

- 1 teaspoon soda
- 1 teaspoon salt
- $\frac{1}{4}$ cup melted fat
- $1\frac{1}{2}$ cups enriched flour
- $1\frac{1}{2}$ cups whole wheat flour
- 1 cup nut meats
- 1 cup raisins

Cream fat, sugar, and honey. Add beaten eggs. Sift dry ingredients, add to first mixture alternately with milk. Beat after each addition. Fold in nut meats and raisins. Bake in two greased one pound loaf pans at 350° F. for 45 minutes or until done.

Children are especially fond of rolls and buns, and these breads lend themselves better than bread slices to such fillings as chicken or tuna salad.

Fillings should be tasty and interesting. Use your ingenuity and imagination. Slices of meat and cheese often become dry and unappetizing, but chopped or ground foods combined with salad dressing and other binders are easily spread and

All the essentials for a tasty, healthful boxed lunch are on hand and within reach when Josephine B. Nichols does the preparing.

—Photo by Leland Van Wagoner



remain moist. They may be made ahead of time, placed in covered jars, and stored in the refrigerator until time for use.

Filling combinations might include:

Meat, chicken, or fish, cooked, and chopped or ground, with mayonnaise and pickle relish, mustard, catsup, or chopped celery.

Eggs, hard cooked, chopped, and mixed with chopped bacon, ham, pickles, or catsup.

Creamed cheese, alone or in combination with marmalade, nuts, peanut butter, chopped olives, or chopped green pepper.

Peanut butter, alone or combined with dates, raisins, jam, jelly, honey, or cheese.

Cheese and Bacon Filling

- 1 cup grated American cheese
- ½ cup chopped cooked bacon
- ½ teaspoon onion juice
- 2 tablespoons minced pickles
- 6 tablespoons mayonnaise

Combine ingredients. Store in covered jar in refrigerator until needed.

Minced Ham Filling

- 1 12-ounce can chopped or pressed ham
- ½ cup pickle relish or 2 dill pickles
- ½ cup salad dressing

Put meat through food grinder, also dill pickles, if used. Blend with relish or pickles and salad dressing until of spreading consistency.

Tuna Salad Filling

- 5-ounce can tuna
- ½ cup finely chopped celery
- 2 hard cooked eggs, cut fine (optional)
- 1 tablespoon lemon juice
- ⅓ cup salad dressing

Flake tuna. Combine ingredients. If used with hamburger buns, remove a few crumbs from the center of split buns before buttering and filling with tuna salad.

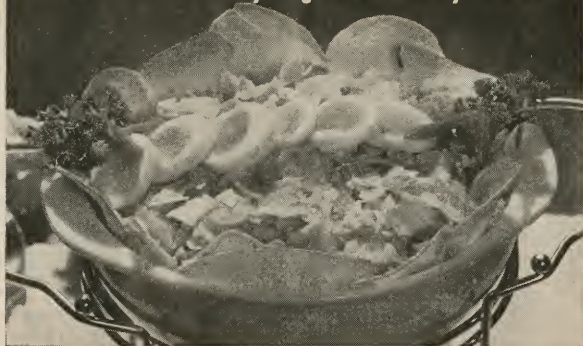
Vegetables which are especially good packed raw are tomatoes, carrots, celery, cabbage and lettuce leaves, radishes, and cauliflower. To keep them crisp, wrap in a wet paper towel, then in wax paper.

As beverages, milk, soup, cocoa, and tomato or fruit juices are ideal, and a thermos bottle will keep them hot or cold, as desired.

Desserts should be kept simple: Fresh fruits or cooked fruits in cov-

(Continued on following page)

You've never tasted anything so wonderfully different!



Tuna-Chip Casserole

—a fascinating new dinner idea!

It's delightfully different! A refreshing flavor... with a crispy texture all its own! A new casserole discovery from the testing kitchens of Morning Milk.

Why don't you — tonight — discover what a delightful dinner TUNA-CHIP CASSEROLE can be?

TUNA-CHIP CASSEROLE

(Makes 6 servings)

- | | |
|------------------------------|--------------------------------------|
| 2 cups coarsely crushed | ½ teaspoon Worcestershire Sauce |
| Clover Club Potato Chips | 1 tablespoon finely minced onion |
| ¾ cup undiluted Morning Milk | 2 cups (2 7-ounce cans) well-drained |
| ¼ cup lemon juice | chunk tuna |
| ½ cup mayonnaise | 2 chopped hard-cooked eggs |
| ½ teaspoon salt | ½ cup finely diced celery |
| Pepper to taste | 2 tablespoons pimiento |

Place one cup of crushed Clover Club Potato Chips in the bottom of a buttered 1½ quart casserole. Blend together Morning Milk, lemon juice, mayonnaise and seasonings. Add onion, tuna, eggs, celery and pimiento to mayonnaise mixture. Pour into casserole. Top with remaining potato chips. Garnish with egg and pimiento strips. Bake in moderate oven (350° F.) 35 to 40 minutes. Serve at once.



SALT LAKE'S NEWEST HOTEL

HOTEL TEMPLE SQUARE

The place to stay
The place to eat



Lunch Time—Adventure Time

(Continued from preceding page)

ered containers; custard and other milk puddings in covered containers; wholesome cookies and cake made with fruits, nuts, and whole-grain cereals.

A surprise from among the following can add much interest and fun to the packed lunch: raisins, nut meats, stuffed dates, dried fruits such as prunes, figs, or apricots, a popcorn ball, nut or coconut marshmallow puffs, chocolate crisps, or raisin clusters.

Nut or Coconut Marshmallow Puffs

Dip marshmallows in hot cream, flavored lightly with vanilla, until rolled in chocolate. Marshmallows are soft. Roll in finely chopped nuts or tinted shredded coconut. Chill.

Chocolate Crisps

Two 6-ounce milk chocolate bars

Four cups favorite prepared breakfast cereal

Melt chocolate over hot water. Cool at room temperature. Stir in cereal until well coated. Drop from tablespoon onto waxed paper. Cool until set dry and firm (several hours). Makes 3 dozen.

Raisin Clusters

Follow directions for chocolate crisps, substituting one pound of raisins for four cups cereal.

General suggestions for the packed lunch:

1. Plan packed lunch menus in advance.
2. Prepare some foods the day before.
3. Have waxed paper, bags, small jars with wide mouths, rubber bands, string, and other packing equipment convenient.
4. Wash and air lunch box daily.
5. Cream butter well before spreading. (Do not use melted butter.)
6. Spread both slices of bread with butter to prevent soaking.
7. Spread filling to edge of bread.
8. Cut sandwiches in different simple shapes for variety and convenience in eating.
9. Wrap foods separately with wax paper.
10. Pack heaviest foods in bottom of container.
11. Include two napkins with the lunch; one for the desk, one for the lap.

IF THE FAMILY come home for lunch, make it also a happy adventure. The table should be set attractively, and if possible the meal ready to serve when they arrive. If you, Mother, can relax, your family will relax with you. Lunch is a rest stop as well as a refueling one!

If the children beat their father home, let them help. Setting the table, cooking and shelling eggs, making toast or bread sticks, and pouring the milk are challenging experiences for them.

A good home lunch pattern consists of a main course: soup, or an egg, cheese or meat dish; bread and butter, or sandwiches; vegetables, cooked or raw or in salads; fruits, cooked or raw or in salads; milk or milk beverage.

Recipes for the home lunch might include:

Corn Soup

- 1¾ cups (17-ounce can) creamed corn
- 2½ cups milk
- 1½ tablespoons quick-cooking tapioca
- 1 teaspoon salt
- Dash pepper
- ¼ teaspoon sugar
- ½ teaspoon minced onion
- 1½ tablespoons butter

Combine all ingredients except butter. Cook and stir over medium heat until mixture comes to a boil. Remove from heat. Add butter. Serve hot. Makes five to six servings.

Quick Tomato Soup

- ½ cup diced onion
- 3 tablespoons butter or margarine
- 2 cans tomato soup (10½-oz. size)
- 2 cups water
- 1 cup chopped celery
- 2 tablespoons lemon juice

Brown diced onion in melted butter or margarine. Add celery, lemon juice, and browned onion to soup and water. Simmer for about five minutes. Serve. Makes eight servings.

Ham Corn Casserole

- ¼ cup butter or margarine
- 6 tablespoons flour
- 1½ cups milk
- ½ teaspoon salt
- 1 tablespoon finely chopped onion
- 1 cup ham cut in 1-inch pieces
- 1 cup chopped hard cooked egg (3 to 4 eggs)
- 1½ cups whole kernel corn (drained)
- ¼ cup grated American cheese
- 2 tablespoons chopped pimiento

- 2 tablespoons chopped green pepper
- ⅓ cup buttered crumbs

Make thick white sauce with butter, flour, milk, and seasoning. Combine ham, eggs, corn, cheese, pimiento, and onion. Fold in white sauce. Pour in greased two-quart casserole or baking dish. Top with buttered crumbs. Bake at 350° F. for 30 minutes. Serves six to eight.

Egg and Asparagus Casserole

- 3 tablespoons butter
- 3 tablespoons chopped green pepper
- 1 tablespoon grated onion
- 1 cup milk
- 2 tablespoons flour
- 1 teaspoon salt
- ½ teaspoon pepper
- 1 lb. fresh or frozen asparagus, cooked
- 4 hard cooked eggs
- ½ cup buttered crumbs
- ⅓ cup grated American cheese

Melt butter, add pepper and onion, cook until tender and soft. Add milk gradually. Cook until smooth and thick, stirring constantly. Add seasoning, arrange alternate layers of asparagus and egg slices in greased 6 x 10 inch baking dish. Reserve one egg for garnish. Pour sauce over asparagus and eggs. Top with crumbs and cheese. Bake at 350° F. for 20 minutes. Garnish with egg slices.

Surprise treats can add much to the home lunch, just as they do to the packed one.

Peach Surprise

- 1 can yellow cling peach halves (drained)
- ½ cup orange marmalade or strawberry jam
- Shredded coconut
- Whipped cream

Place peach halves, cavity side up, in a shallow baking dish. In the center of each peach cavity place one teaspoon of jam or marmalade. Sprinkle with coconut, pour a little peach syrup around peaches. Bake 20 minutes at 350° F. Serve warm with plain or whipped cream. Makes about six servings.

Wheat Flake Cookies

- 1 cup sifted flour
- 1 teaspoon baking powder
- ½ teaspoon salt
- ¾ cup shortening
- 1 cup brown sugar
- 2 eggs
- 1 teaspoon vanilla
- ⅓ cup milk
- ¾ cups rolled wheat flakes

Sift together flour, baking powder and salt into bowl. Add shortening, sugar, eggs, vanilla and about half the milk. Beat until smooth, about 2 minutes.

THE IMPROVEMENT ERA

Fold in remaining milk and the rolled wheat flakes. Drop from a teaspoon onto greased baking sheet and bake 375° F. for 12 to 15 minutes. Makes 4 dozen cookies.

VARIATIONS

Chocolate Chip: Add 7 oz. package chocolate chips
Peanut: Add 1 cup chopped peanuts
Date: Add 1 cup chopped dates
Coconut: Add 1 cup coconut
Raisin Spice: Sift 1 teaspoon cinnamon and 1/4 teaspoon nutmeg with dry ingredients, add 1 cup raisins.

Apple Sauce Cup Cakes

1/2 cup shortening
 1 cup-2 tablespoons sugar
 1 egg
 2 cups sifted flour
 1 teaspoon soda
 1 teaspoon baking powder
 1/4 teaspoon salt
 1 teaspoon cinnamon
 1/2 teaspoon cloves
 1 cup applesauce (unsweetened)
 1 cup seedless raisins
 1 cup nuts, chopped

Cream shortening and sugar until light and fluffy. Add egg and mix well. Mix dry ingredients. Add applesauce to creamed mixture alternately with dry ingredients. Fold in raisins and nuts. Pour into well greased 8 x 8 x 2 inch pan. Bake at 350° F. for 45 minutes.

Honey Cookies

1 cup shortening
 1 1/2 cup honey
 3 eggs
 4 cups sifted flour
 1 teaspoon baking powder
 1/2 teaspoon soda
 1/8 teaspoon salt
 1 cup chopped nuts
 1 teaspoon vanilla

Cream shortening, honey, eggs and vanilla. Add sifted dry ingredients. Fold in nuts. Mix until well blended. Drop from teaspoon on greased cookie sheet. Bake at 350° F. for 15 minutes. Makes 10 dozen cookies.

CONTRARIETY

By Hazel M. Thomson

WHEN THE DAY is hot and sultry,
 And there's no relief in sight,
 I yearn for fresh, new snowbanks,
 Piling deep and white.
 But in the dead of winter,
 In some swirling, blinding storm,
 I wonder if it ever, ever,
 Ever was that warm!

JANUARY 1957



Cooking contests are her hobby

Salt Lake City Cook Calls on Governor

Governor J. Bracken Lee looks as if he's just about to pin those 3 ribbons on Mrs. Audrie Jensen. And Mrs. Jensen is certainly the person to wear them. She won those awards plus 31 more—at the Utah State Fair last fall.

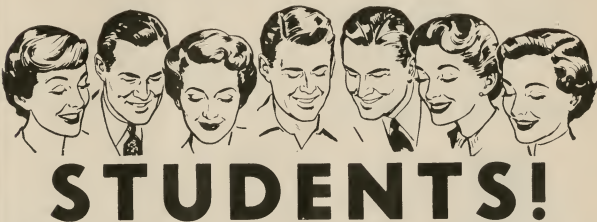
Mrs. Jensen receives many requests for her recipes—thanks to her fame as a prize-winning cook. And you can be sure when a recipe calls for yeast Mrs. Jensen recommends Fleischmann's Active Dry Yeast. "It's the best," she says. "Rises fast every time. And so convenient—keeps for months in my cupboard."

The country's top cooks use Fleischmann's Active Dry Yeast. This dry yeast is so handy, it keeps for months, rises fast. It's easier to serve yeast-raised specialties with Fleischmann's Active Dry Yeast on your shelf. When you bake at home, use Fleischmann's—the very best. And try the new "Yeast-Riz" Main Dish recipes—one on every "Thrifty Three."

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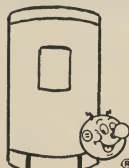
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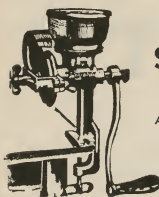
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Is Your Dining Room a Courtroom?

by Florence J. Johnson

I WAS GOING to the living room door to announce dinner when I heard Jean say:

"The dinner table lecture tonight will be beamed at me! I completely forgot Mother's errands."

"You'll divide the honor," Paul grumbled. "Dad told me to mow the lawn when I came home from school, but Mr. Williams asked a few of us boys to stay after class and finish some experiments. I came home just ten minutes ago. We'll both get the third degree."

"Well, chin up, pal!" said Jean. "Dining room court now goes into session!"

I stepped back and trod on my husband's foot. One look at his face was enough. We retreated to the kitchen.

"I never imagined . . ." I began, feebly.

My husband grinned.

"Listeners never hear any good of themselves! Right? Looks as if we'll have to mend our ways. A courtroom—two know-it-all judges laying down the law!" Thinking back, he added slowly, "I don't believe we've ever given them much of an opportunity to defend themselves."

"Just a week ago," I admitted, "Jean fled from the dining room in tears, claiming we never let her explain."

Dinner on the table, I called the young folk. We sat down to eat. Nothing was said about the forgotten errands or the unmowed lawn. The youngsters exchanged puzzled glances. Once Jean started to say something, then apparently thought better of it. The conversation was light and casual. My husband and I needed time to think things over. We needed to evolve a method of expressing our displeasure without resorting to an arbitrary condemnation procedure.

Important errands that were forgotten could not be taken lightly. School projects are worth while and necessary, but when they interfere too often with disliked home jobs, one wonders about them. Still, the din-

ner table was not the place for corrective discussion.

We shifted our course of action.

Forgotten errands were dealt with by the interested parties, quietly and privately. I learned that there can be and are legitimate excuses. Jean learned that the seemingly unimportant message she had been asked to deliver had been vitally important to someone. She was not arbitrarily condemned; she was given an opportunity to defend herself.

Her brother learned among other things that a job postponed *ad infinitum* may reach the point where postponement is no longer possible and that, ironically, this point invariably comes at a time most inconvenient for him and his plans. Chemical experiments and football practice are important but his share of home tasks, his contribution to the welfare of the family, are also important.

My husband and I learned with some surprise that quite often we had made mountains out of molehills. We definitely needed a new scale of values.

We didn't get the new routine set up without a few lapses. But my husband and I started out with a simple code. When either started to play prosecuting attorney at the dinner table, the other was expected to (and did) say brightly "special session?" That reminder was enough to cut off the tirade of parental displeasure before it was well underway.

The first time the phrase was used, Jean and Paul looked puzzled but said nothing. They were too relieved at having the pressure lifted. The second time, Jean looked at us.

"What gives? 'Special session' doesn't make sense."

"It's just a way of talking your father and I have—" I tried to say it lightly—"a code, you might call it."

Paul looked at me, then at his father. He rubbed his neck and frowned.

"It took the ax off my neck. I like your little code. I think I get the drift. Say, Dad, did you see that

THE IMPROVEMENT ERA

article in today's paper about the new football star on the Colton team?"

"You know," Jean said, "dinner table conversation is really pleasant nowadays."

We have intelligent children. Their parents are intelligent, too—once they master the fundamentals of family living—once they learn that the dining room is not a courtroom.

My Favorite Music

by Alan W. Farrant

WHAT WOULD you say was the world's sweetest music? The answer may be swing or jazz, it might be symphony, or perhaps folk tunes. You might say the violin, piano,



harp, or even drums. But wonderful as each may be, as far as I am concerned, none of them is the world's sweetest music. They fail to stir my very soul as does the music which to me is much superior to any of these.

There is no sweeter sound, no lovelier tune, or more appreciated music than the voice of my wife singing. Her merry little whistle or hum is rich, wonderful music to my ears! If she were an excellent singer, it would give me no added pleasure. Her song now is of the heart—a tune of joy and contentment.

As she mops the floor, cooks our dinner, washes the dishes, or does any chore at which she can sing, she does—and that's love, yes, love with a capital L.

Let those who do not have such wonderful music to enjoy be sorry. They can spend money for the pleasure of listening to world-famous artists.

Me, I'll take the cheerful song from the heart of my own dear wife!

JANUARY 1957

Earn More — With Safety

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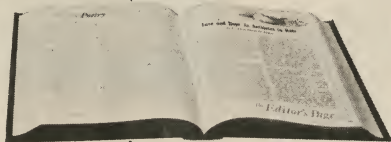
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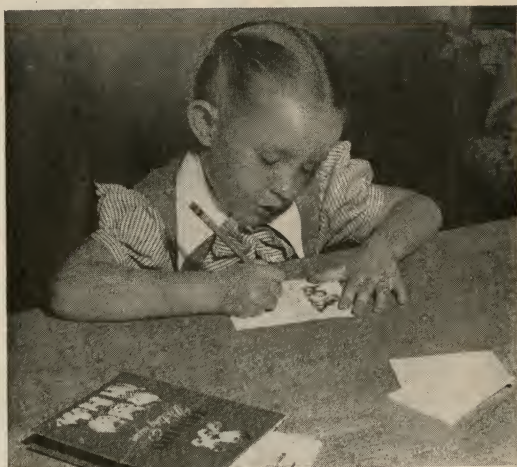
By Louise Price Bell

DOES YOUR child sit down and painstakingly write a thank you letter to Grandma, or Aunt Mary, or Uncle Bill, when she receives a gift? If she doesn't, it isn't her fault, because no lively child is going to stop his or her play long enough to write a letter if she or he hasn't been taught that it is the right thing to do. Yet, appreciation in the form of thank you notes, or little bread-and-butter letters, after a visit, are an important part of our manner of life . . . a courtesy that should never be overlooked.

Youngsters love to visit their grandmother, and they usually remember to tell her they had a nice time when they leave. But too often they aren't

trained to write a note of thanks, telling Grandma they reached home safely. If they don't do this when they are small, they are far too likely to grow into the type of adults who mean to write thank you notes but "just never seem to get around to it." And no parent wants a child to be in that category!

Attractive paper ruled with wide spaces and decorated with cats, dogs, flowers, etc., especially for juveniles, can be found in dime and variety stores. With paper like this and bright pencils imprinted with their own names, youngsters are going to want to write the all-important thank you letters.



—A Reginald Russel Photo

These Times

(Continued from page 2)
5, with 10 abstentions. The 5 negative votes were cast by Britain, France, Israel, Australia, and New Zealand. The 10 abstentions, all complimentary to or respectful of Britain and France, were Belgium, Canada, China (Formosa), Cuba, the Dominican Republic, Italy, Luxembourg, Holland, Portugal, and the Union of South Africa. With the USA, the Soviets, the Latin-American and Afro-Asian blocs, voted the Scandinavians, the Philippines, Turkey, and Ireland.

The second important development in the UN has been the emergence of the

Secretary-General as a world figure and leader. Article 97 of the charter designates him as "the chief administrative officer of the organization." Many envied for Dwight D. Eisenhower the appointment as the first Secretary-General in 1946. However, the basic disagreement in the Security Council (which has authority to recommend the appointment) prevented either Americans or Russians from consideration. Consequently, Norway (Trygve Lie) and now Sweden (Dag Hammarskjöld) have held the post. Mr. Hammarskjöld's willingness to assume responsibility and take necessary leadership have made of

THE IMPROVEMENT ERA

the office something approaching the prominence of the American presidency, of the British, French, or Soviet premier-ships, and the end is not yet. As 1956 closed, President Eisenhower had placed American foreign policy squarely behind Dag Hammarskjöld with respect to crises in Hungary and the Suez Canal. All the world could see that Russia was fighting the UN with respect to Hungary. The Russian vote on Suez fooled very few, if any.

Western Europe and NATO

General Norstad, a US Air Force General, succeeded to the command of the NATO forces in November 1956. Some said NATO was destroyed by the British-French action in Suez. While there might be some division in voting at the UN this was brotherly disagreement and the unity of NATO was unimpaired. Western Europe, including Britain, expected American oil to replace that of the Middle East, not only for their factories, machines, and NATO, but for ordinary consumer use as well. With this dependence on American oil, it was unlikely that NATO's disintegration would occur. How effective the alliance would prove in the eastern Mediterranean, should Syria and Iraq explode, or Russia try further ventures beyond the Dardanelles, was a question. At the same time, the US was bolstering the British-built Baghdad Pact linking Turkey, Iraq, Iran, and Pakistan against Russian penetration. Many believed the US would assume leadership of the Baghdad Pact in the face of lost British prestige since the Suez debacle.

Suez and the Future of American Foreign Policy

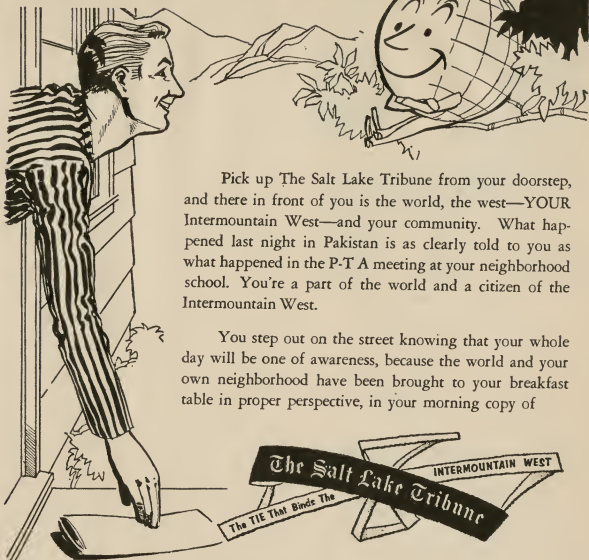
It may be recorded one day that when the British lost control of Suez (evacuation of its troops occurred 1954-56), a turning point in world history was reached. Loss of Suez could represent more to America and the west than the fall of China to the communists in 1949. The reasons have been suggested under the topic, "Oil and Water in the Middle East."

The United States grew up within the sheltering framework, world-wide, of British sea power. Within the Pax Britannica, our own commerce and power expanded finally to fill the framework.¹ By 1945 we, with our air and sea power, had supplanted the British in the Pacific and in the Atlantic. Even our Mediterranean fleet, with its task force carriers, outstripped the British. But the British held Suez, the strategic

(Concluded on following page)

¹When the British attacked Suez in October 1956 one year at the UN in New York is reported to have said, "Well, I see the US has trouble with its satellites, too." But, how different the treatment, even if faintly suggestive!

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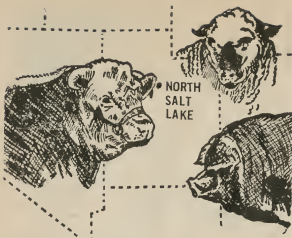
"... put on the new man, which after God is created in righteousness and true holiness."

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 'And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.'"

Ephesians 4:24, 31, 32

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These Times

(Concluded from preceding page)

waterway connecting the Atlantic and the Pacific through the Mediterranean. And from China to Suez were the small states of the Indian Ocean littoral, plus India, plus the small successor-states of the Turkish empire—as constructed after 1918 by British political architects. Israel was created in the midst of the Arab states under the ancient formula of "divide and rule."

Questions which will be asked during 1957 include:

1. If the United States was unwilling to let Greece and Turkey fall into the Russian orbit in 1946, when the British were no longer able to sustain them, why was the United States willing to let the British withdraw from Suez in 1954?

2. If we were willing to assume the British commitments in Greece in 1946, why not in strategic Egypt, with its sovereign ownership of the Suez Canal controlling movement of the world's oil?

3. When the United States failed to support Britain's and France's belated, fumbling effort to recover control of Suez, was it being soft-headed? Or was it inaction, in the face of shock that Britain and France had dishonored the Tripartite Agreement (which required consultation and joint action with the United States)?

4. Did Russia cleverly contrive the whole business, to discredit Britain and France, destroy their last winning influence in the oil-rich Arab lands, relying on American idealism to resort to "principles of justice" and not, therefore, interfering?

And Should We Die!

(Continued from page 29)

"You are quiet this morning, Jan. Did you not sleep well last night?"

Jan gave a little start. He wondered if Va had been reading his thoughts.

"Yes, Va."

"You didn't even hear Moe say that she is telling your favorite story from the Book of Mormon during Sunday School this morning."

It was Little Marietje who spoke, "But I'm going to lead the song. I've been practising. Watch me, Jan." Her thin arms moved in a shaky arc—down, up—down, up.

"See, she even keeps the tempo," praised Va, as his keen eyes followed the child's movements.

Jan glanced at his bowl and saw that it was empty. He raised hopeful eyes to Moe, but she slowly shook her head. Jan was instantly sorry that he had looked up. He knew how sad

5. Or, has the United States some long-range program of practical idealism to retain British and French friendship in the Atlantic and western Europe, but, recognizing them as liabilities in Africa and Asia, is the US attempting to encourage more national freedom for Egypt (without offending Israel) and the broad world of Islamic states stretching from Algiers to Indonesia?

6. Are we trying to build new loyalties, new strength, in new nationalities in the seaway between the Pacific and the Mediterranean and, at the same time, put new weight behind an international organization born in San Francisco, and seated in New York City—the United Nations?

7. Can we retain the west and gain the support of its former colonies at the same time, and does the UN help? Or does Russia win the colonial revolution?

These are some of the questions being asked as 1957 opens. They represent weighty issues for Dwight D. Eisenhower's second term as President of the United States. As he is inaugurated this month, one may well hope that he can have sufficient staff assistance to be freed from petty domestic concerns. The burdens of foreign affairs always fall heavily on the President. Their fateful nature will require all the intelligence, energy, wisdom, and strength available. He is a great American asset. The American people should not, however, view Mr. Eisenhower as the French came to view the Maginot Line. The President and the people have problems, particularly international problems, in these times.

it made Moe to know her children were so often hungry.

"Well! Now we will get ready for Sunday School."

Since they could no longer go to Den Helder, they held their own services in the large front room, which was both sitting room and music studio. They had the usual song, and prayer, and then the Sacrament. Jan said the scripture he had learned, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. . . ."

Toward the end of the mother's story, Jan felt his stomach begin the small contractions that meant he would soon be hungry again. And there was still a long wait until supper.

After Sunday School they all rested. Moe said that they wouldn't get hungry so quickly if they were lying down. Jan was allowed to read, and today he chose *The Adventures of Pieter Bel*. Maybe a little later he would sleep, and then supper would be ready when he awakened. But today he could not sleep. There seemed to be a peculiar restlessness and expectancy to the way the breeze ruffled the curtains by the bed.

At last he could hear Moe in the kitchen, and he could lie still no longer. Tossing his book aside, he slipped into his shoes and clambered downstairs to help Moe with the table. As he opened the dining room door, he stopped in surprise and wonderment. There on the table was a bowl of chicken. Farmer van Slooten must have given it to Va in payment for his children's music lessons. Moe had cooked it along with the *tarwe-koeken* this morning, while he still slept. What a wonderful secret she had kept. Oh, this Sunday was one of the better ones! And it wasn't finished yet. Soon it would be time for Va to play the piano, and that was the time on Sunday that Jan loved best.

How good the chicken smelled. He was a bundle of impatience until the family were all seated, and Va began passing the portions to each of them. Jan closed his eyes and tried to capture in his memory exactly how the chicken tasted so that he could remember it during the days and weeks before they might have such a treat again.

Now it was late afternoon, and as Jan went down the firm oak steps to the cellar for Moe and ran errands for Va, he knew that soon Marietje and Corry would be in bed, and the magic time would begin. Even now he could hear Moe shuttling the little sisters toward the stairs. Would Va remember that he had promised to play Jan's favorite, the Rachmaninoff *Concerto*? He went into the studio and arranged the chair for Moe just where she always liked it when Va played—where she could watch his flying fingers, and then sometimes look through the glass of the front door and watch the twilight softly winding its way down the street.

"So, it's Rachmaninoff tonight, Sonjtje."

Jan smiled happily. Why had he even thought for a moment that Va would forget? For a moment the war

and the occupation troops were far away. There was only this room with Va busily rearranging some music at the piano, the little sisters being tucked lovingly into bed upstairs by Moe, and four stout walls enclosing their peaceful, quiet world.

Jan settled himself in his favorite chair, and its overstuffed curves reached out to gather him in. As Va softly began limbering up his fingers with a short fugue by Bach, Moe came in quietly and sat down, leaning her head against the back of the chair. No words were needed now. The three of them would give themselves to the memories the music would bring.

As Va's graceful hands flew over the white and black keys like small white birds, Jan watched their reflection in the polished rosewood of the grand piano. He looked at Moe sitting there so still, with her hands folded in her lap and eyes closed. Jan wondered if she, too, thought often of the times before the war when there was no fear, no nights filled with terror; when there were only the love she had for her family and the peacefulness of her days in this small land behind the dikes.

Last year when Jan was nine, he had not been allowed to stay downstairs when Va played. He had been upstairs in bed as Marietje and Corry were now. He remembered how he often watched for the North Star to appear as the music crept up the stairs and gradually lulled him to sleep.

It was on such a Sunday evening about a year ago, just as he was dropping off to sleep, that he had suddenly been awakened by the sound of marching boots tromping down the silent street. The spikes clicked ominously on the cobblestones as the footsteps came nearer and nearer. Jan lay motionless, not being conscious of even a slight breath. Nearer, and nearer. Then they had stopped directly below his window, turned, took a few steps, and rapped on the door of Mynheer Koenen. There were a few biting questions. Soon the boots resumed their military cadence back the way they had come; this time accompanied by the halting steps of Mynheer Koenen. Jan would never forget the sobbing of *Mevrouw Koenen*. Now Va didn't dare to go to the Koenen's again to listen to the underground reports on the radio.

(Concluded on following page)

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And Should We Die!

(Concluded from preceding page)

Now that Jan was ten he was allowed to stay downstairs while Va played. The twilight began to fade, but Va didn't need a light. The *Concerto* was an old friend to his fingers, and he began the brilliant and crashing opening movement with the technique and facility of an accomplished musician. The strains of the *Concerto* rose to a crescendo and then began the haunting and quiet adagio. This was the part Jan liked best. The melody ran over his spirit in soothing, peaceful waves. He felt himself drifting into a drowsy dream world, when suddenly, fear came rushing down the peaceful street. Above the sweet tones of the piano came the sound of ominous footsteps clicking in the clear night air, coming closer and closer. Jan looked first at Moe. All the color was gone from her face, and her hands tightly grasped the arms of the chair. Va's hands fell to the keys with a disharmonic chord. As the footsteps approached the front door, Moe and Va suddenly sprang into action. Moe opened the heavy oak door that led to the cellar and Va slipped through with one agonized look at Moe as she shut the door behind him and turned the wooden latch.

Jan could not move. He crouched low in the chair, his eyes following the drama of the room, his heart pounding. This time the footsteps did not pass on down the street. They did not turn in to a neighbor. This time, thought Jan, this time the enemy was at their door.

Moe stood for a moment with her hands on the polished wooden beams of the door she had latched, as if to gather strength from the tall proud tree it had once been. Jan knew it took all the courage of a brave heart for her to raise her head and begin, with slow steps, to cross the room.

There was no doubt about their visitor. Jan could see the shiny brass belt-buckle through the colored glass panes of the door.

The mother opened the door slowly. She looked first at the polished boots, and her eyes traveled slowly past the smartly creased trousers, the black leather of the belt, the swastikas on the brass buttons, and finally to the face of the Nazi soldier—the blond-haired soldier! Jan wondered if he had said it aloud, and then

knew there was no sound in the room. For several seconds the two at the door stood in silence, each searching the face of the other. The Nazi must speak first. Moe waited with shoulders erect and eyes unwavering. The Nazi was young, and he seemed trying to communicate with Moe. Jan felt the air begin to empty from his lungs. Why didn't this proud trooper give his orders and begin the disgraceful mission for which he had come? Still the soldier stood motionless. He moistened his lips and seemed about to speak and then was silent. Moe could speak no German, and the soldier knew no Dutch. Something was wrong.

Jan started to glance at the door through which his father had gone. No, he mustn't do that. These Nazi soldiers were well-trained. One quick

glance might give away Va's hiding place. His eyes went back to the Nazi.

At last the young soldier gave one searching glance around. Then, in a lyrical voice he began to sing softly in his native German.

Moe looked incredulous. Jan felt a sob rise up in his throat. Maybe he was only dreaming. This soldier was singing. This Nazi was standing in their doorway singing in German.

Jan saw his mother's hand drop from the doorknob. Suddenly the boy sobbed again. This time he could not keep it inside, because he knew that song. Not the words; they meant nothing but a jumble of sound, except as he heard them in his heart in his native Dutch—

"Come, come, ye Saints, No toil nor
labor fear,
But with joy wend your way."

The Last Garden

(Continued from page 23)

out there spraying around them and pulling up a weed here and there, too.

And then the gladioli began shooting up—and the tulips. And then I believe it was the azaleas, looking as if they were in technicolor, they were so scarlet.

I believe it was between the azaleas and the violets that Gramp said what he did about this being his "last garden." I don't know that he told anybody else, but Gramp and I always had been pretty close, taking hikes together and playing mumble-peg and listening to each other's stories. Gramp seemed awfully weary when he made that statement. "I think June 15 would be a nice date. . . ." he said, his voice fading away.

I'm not sure that anyone else would have known what Gramp meant. But Gramp always had said that the last few days of June were when the garden was at its best. Gramp was simply saying this time that, because spring had come a little earlier, the garden would be at its prettiest sooner, about the middle of June—and that's when he wanted to go.

Actually, the garden seemed to be

at its fullest and brightest even earlier than that. I suppose for one thing Gramp kept sprinkling so much fertilizer stuff around. I guess you can hardly blame him for wanting to make this garden the loveliest and finest of them all.

You would have thought with everything coming along so wonderfully that Gramp would at last just sit back and take it all in. But, no, he was out there in the garden every day, doing something or other, some pruning or bug spraying or some weed pulling or something.

Well, come June 15 and, sure enough, everything looked perfect. I couldn't help but thinking this probably was the most perfect garden since the world began. And Gramp sitting on the porch taking it all in seemed to sink farther and farther away into the depth of his chair, and I held my breath, feeling that the end had come at last.

But, some minutes later, there was Gramp back out in the garden again, fussing around. "Weeds," he said. "I thought I had 'em all out. I guess I was a little too eager this year and overdid the fertilizing. That always means a little weed trouble. However,

THE IMPROVEMENT ERA

this should be about the last of the lot."

Gramp turned out to be wrong, though. The next day there were some more, scattered about, in splurges, here and there.

Well, that's the way it was all season. It would seem that Gramp would have all the weeds out, once and for all, and the next day some more would come cropping out. And Gramp tried all sorts of antiweed things, too. He not only tried chemical things, but he also tried burning them out. But just as he seemed to have some parts of the garden under control, why, some weeds would come sprouting out in other spots.

Well, that's the way it was all season long. Gramp vows it's going to be different this coming year, though. For one thing, he said he was going to give more attention to the garden this winter than he did the last. "I'm going to get rid of all those leaves left away, for one thing," he said. "Letting leaves accumulate will sour the soil, you know, get you mushrooms and all kinds and manners of weeds."

Then, with a sigh and a faraway look in his eyes, Gramp said, "Next season will be my very last garden also and the finest one of all." I think Gramp may be just a little wrong about this, though—on the first count, anyway. One thing I do know for sure, however, and that is that while it may be a big nuisance to keep pulling out weeds, it's even more work to keep replanting them.

The Bible Comes to Life

(Concluded from page 25)

FOUR KEEPERS and two landscape gardeners now help Dr. Shulov run his zoo. Seven acres have been added to the original twelve. Earnings from admissions and the small annual subsidy granted by the city support the zoo and provide for the purchase of new animals.

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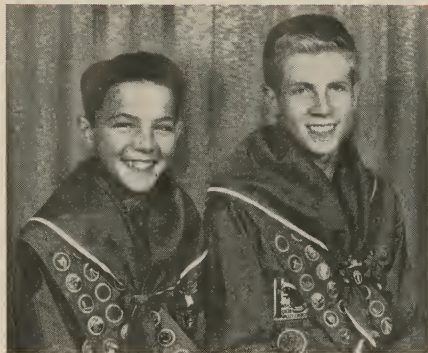
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YOUR PAGE

EAGLE SCOUTS OF OQUIRRH STAKE REPORT



BOB TAYLOR (left) and Ronald Wright, both fourteen years old when they became Eagle Scouts, live in the Oquirrh (Utah) Stake. Both hold the office of teacher in the Aaronic Priesthood. Bob is in Spencer Ward, Ronald in Spencer Second Ward. Bob is the son of Mr. and Mrs. J. Spencer Taylor and Ronald is the son of Mr. and Mrs. C. L. Wright.

Princeton, West Virginia

Dear Editors:

I WOULD LIKE to tell you how thankful I am for THE IMPROVEMENT ERA. It keeps me in touch with the Church, since I am not privileged to attend our meetings very often.

Through the ERA I have found the answers to many questions I've desired to have answered. I enjoy reading the entire ERA and especially the "Your Question" page.

Sincerely your sister,
/s/ Audrey P. Jones

Dear Editors:

I WISH to express my deepest and most sincere thanks to you and to all connected with the publishing of THE IMPROVEMENT ERA. I look forward to receiving my copy each month, as I am stationed at a small army base in southern Germany and the ERA is the only way I have of keeping up with the Church news in the states.

May God bless all the people who make this inspiring magazine possible for us men in uniform all over the world.

Yours sincerely,
/s/ Pvt. Walter K. Vickers
US Army

Mesa, Arizona

Dear Editors:

I JUST HAD to write and tell you how wonderful the November ERA is. The organization of the Church has been a very important reason why I am a Mormon. Just imagine getting a picture of all the General Authorities, as well as all the general boards, etc. Oh, it is wonderful.

"Man and the Gospel" by B. H. Roberts is so fine, I felt I could just "hear" him speaking in the Tabernacle.

The stories are good, and I love the Today's Family pages. All in all, this one ERA is worth the price of the entire year.

And now as I close the ERA after reading it all I also thank you for the beautiful picture of the Salt Lake Temple.

Sincerely,
/s/ Enid Horsley

Seattle, Washington

Gentlemen:

FOR SOME years my family and I have enjoyed the Sunday morning broadcasts of the Mormon Tabernacle, and especially the remarks of Richard Evans, before attending and working in the Sunday School and church of another denomination. This year the Seattle CBS outlet, station KIRO, has scheduled that program at 9:45 a.m., local time, when we must be at our church.

I am subscribing to your magazine in the hope that we can thereby enjoy the talks we have missed so far.

Sincerely,
/s/ Clare Mendenhall

Live Oak, Calif.

Dear Editors:

DURING THE FLOOD this past December in Yuba City, we had five families of our children in the flood—one, our daughter, a widow with four children. That was when we really appreciated brothers and sisters in the gospel and our welfare program. A few months later when I got time I picked up my ERA to read and saw my son's picture with workers cleaning out mud and debris from his garage in his home. Our hearts are filled with gratitude to our Heavenly Father for his goodness to his people, and to all who have helped both here and in welfare work everywhere, and for our Prophet and leader in his Church. We appreciate our ERA, too, and you faithful workers.

Sincerely,
/s/ Mrs. W. E. Johnson

Adams, Massachusetts

Dear Brethren:

THE SEPTEMBER issue of THE IMPROVEMENT ERA completed my first year of receiving it, and my first year as a member of the Church of Jesus Christ of Latter-day Saints. The subscription was a baptismal gift, and it was about the best gift I ever received.

I am the ERA director for Pittsfield Branch and certainly am glad to sell this magazine. Each issue has very fine articles and surely has helped build my testimony.

I hope the Lord's inspiration remains with you in publishing this magazine and that his blessings will be with you all.

Sincerely,
/s/ Brother Wandrei

Appleton, Wisconsin

Dear Editors:

I AM A LITTLE LATE in writing this, as I have just now returned from being away part of the summer.

I want to tell you how pleased I am with the way you published my sonnet, "Laboratory," in your August issue. The photograph was most appropriate.

Thank you very much. I am happy that you found my poem worthy of such featuring.

Sincerely yours,
/s/ Kathryn Wright
(Mrs. R. B. Brown)

Calgary, Canada

Dear Editors:

I WOULD like to advise you that I have changed my address. As requested by you I am sending you attached my old address. My new address will be

S. T. von Hasenberg
701 - 24 Avenue NW
Calgary, Alberta
Canada

At the same time I wish to thank all that have been working on THE IMPROVEMENT ERA for the wonderful job that they are doing. I am always eagerly looking forward to THE IMPROVEMENT ERA. It was through this magazine that my parents got interested in the Church. I really got a big thrill from my mother's letter when she asked me if I could possibly send her a subscription on THE IMPROVEMENT ERA. This was according to my mother more important to her than any other magazine that I offered to send her. They live in Maderia and as far as we know they are the only members of the Church there. Now my sister and her family in Indonesia are showing signs of interest and she is very carefully trying to find out what her parents and brother believe and why they believe this. Thanks again for your truly great magazine.

Your brother in the gospel.

AND OURS

THE IMPROVEMENT ERA

AT LAST!

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value: in benefits when you are sick or hurt, in cash as a contingent premium refund if you stay well, or in a combination of the two at maturity.

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...WITH ALL THIS PROTECTION, TOO!

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NC 701 pays from \$3000 to \$7500 for women and from \$2500 to \$5000 for men depending on your age at time of issuance. It includes specified amounts for:

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4. Hospital Extras (oxygen, iron lung, ambulance service, etc.).
5. Medicines prescribed by your doctor. In or out of the hospital.

The exact amounts available are clearly printed in your policy. The only limit on the total amount you can collect is the face value of the policy. Exceptions, limitations and waiting periods are clearly stated in the policy.

*Only Bankers Life & Casualty Company Offers Policy NC 701

The few exceptions—mental illness, acts of war, simple rest cures, etc.—are clearly stated in the policy. Hernia, heart disease, tuberculosis, tonsilectomy, etc., covered when originating six months after issuance of the policy. Benefits for other illnesses that begin 30 days after date of policy; benefits for accidental injury begin from the first day. Policy NC 701 is not yet available in all states. Send name today. See if you are eligible.

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Gentlemen: Please supply me with information on rates and benefits available to me under your new policy NC 701. I understand there is no charge or obligation. I was born in the year _____

MR., MRS., or MISS _____

ADDRESS _____

CITY _____ ZONE or RR _____ STATE _____

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